Manners maketh man.

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A

MANUAL
OF
PRAYERS
For the Uſe of the
SCHOLARS
OF
Wincheſter Colledge:
And all other
Devout Chriſtians.

LONDON,
Printed for *Henry Brome*, at the Gun in St. *Pauls* Church-Yard, and *William Clark* in *Wincheſter*, 1681.

A MANUAL OF PRAYERS

For the Uſe of the Scholars of *Wincheſter Colledge.*

An Exhortation to Young Philotheus.

IF you have any regard, good *Philotheus*, to your own eternal happineſs, it ought to be your chiefeſt care to ſerve and glorifie God. 'Tis for this end God both made and redeemed you, and two excellent rules He hath given you

in Holy Scripture, by the conſcientious obſervation of which you will be able, through His grace, to dedicate your tender years to His glory.

Eccleſ. 12. 1. The one teaches you what you are to do, *Remember now thy Creator in the days of thy youth.*

2 *Tim.* 2. 22. The other teaches you what you are to avoid, *Fly youthful luſts*; that is, all thoſe ſins which are uſually incident to young perſons.

You cannot imagine the unſpeakable advantages a pious youth gains by the practice of theſe two Rules; and how many ghoſtly dangers that Soul eſcapes, which is ſeaſoned betimes with the fear of God, before he is ſullied with ill company, before he hath contracted vicious habits, which will coſt him infinite pains to unlearn, before his affections are too far engaged in the world, to be eaſily recalled,

recalled, and before the Devil hath got too ſtrong a hold in him, to be ſuddenly diſpoſſeſſed.

O *Philotheus*, do but ask any one old Penitent, what fruit, what ſatisfaction he hath purchaſt to himſelf, by all thoſe pleaſures of ſin, which flattered him in his youth, and of which he is now aſhamed. Will he not ſadly tell you, he has found them all, to be but vanity, and vexation of Spirit? How will he befool himſelf, for the many good opportunities he hath loſt, and wiſh a thouſand times that he were to live over his miſpent days again? And how bitterly will he with *David*, bewail the ſins of his youth? *Pſal.*25.7.

Learn then, good *Phil.* by the dear-bought experience of others, to accuſtom your ſelf to bear Chriſts yoke from your youth, and his yoke will ſit eaſie on your neck; for your duty will grow natural to you by beginning betimes.

Do but conſider, how welcome a young Convert is to God; it was to young *Samuel* that
1 *Sam.* 3. 1. God revealed himſelf, and that at ſuch a time too, when the Word of God was precious, and very rare, to ſhew how much God honoured a young Prophet; and you know that St. *John*, the youngeſt of all the Diſciples, is the only perſon of all the twelve, who was permitted to lean on our Saviours boſom, at the laſt Supper, as deareſt to him in affection, and who is emphatically called the Diſciple whom Jeſus loved: and
John 13. 23. this is ſuitable to that gracious promiſe, which God hath made to encourage all young perſons to ſerve him; *I love them that love me, and they that ſeek me early ſhall find me*, Pro. 18. 7.

O *Philotheus*, let this Heavenly promiſe excite in you a great zeal to ſeek God, and to ſeek him early; for

for if you do ſeek, you are ſure to find him; you are ſure, when you have found him, he will love you, and you ſhall reap all the happy effects of Gods infinite Love, and of an early Piety.

An early Piety! than which, nothing will make you a greater comfort to all your friends, or a greater bleſſing to the very Colledge where you are bred; nothing will make you more univerſally eſteemed, and beloved by all men, or more ſucceſsful in your Studies; and beſides, that peace of Conſcience, and the pleaſure of well-doing, you will at preſent feel; think if you can, how unconceivable a joy it will be to you, when in your elder years you can reflect on your well-ſpent time, and the innocence of your youth; how great a Conſolation it will be to you, on your death-bed, how eaſie it will render your accounts at the great Day of Judgment, and how much

a whole life ſpent in Gods ſervice, will increaſe your glory in Heaven.

God of his great mercy, *Philotheus*, make theſe and the like conſiderations effectual to create holy Reſolutions in you, and give you grace to make good uſe of theſe following directions which are deſigned to teach you to fear the Lord from your youth, and are ſuited to your particular Age and Condition, in hope they may the more affect you. God grant they may. *Amen.*

1 *King.* 18.12.

Directions in general.

AS ſoon as ever you awake in the morning, good *Philotheus*, ſtrive as much as you can, to keep all worldly thoughts out of your mind, till you have preſented the

the firſt-fruits of the day to God, which will be an excellent preparative, to make you ſpend the reſt of it the better; and therefore be ſure to ſing the Morning and Evening Hymn in your Chamber devoutly, remembring that the Pſalmiſt, upon happy experience aſſures you, *Pſal. 92. 1.* that it is a good thing to tell of the loving kindneſs of the Lord early in the morning, and of his truth in the night ſeaſon.

When you are ready, look on your Soul as ſtill undreſt till you have ſaid your Prayers.

Remember that God under the Law ordained a Lamb to be offered up to him every Morning and Evening. A Lamb! which is a fit emblem of Youth, and innocence; think then that you are to reſemble this Lamb, and be ſure every day to offer up your ſelf a Morning and Evening Sacrifice to God. *Exod. 29. 38.*

If

If you are a Commoner, you may ſay your Prayers in your own Chamber; but if you are a Child or a Choriſter, then to avoid the interruptions of the common Chambers, go into the Chappel, between firſt and ſecond Peal in the Morning, to ſay your Morning Prayers, and ſay your Evening Prayers when you go *Circum.*

Now that every one may have his duty proportioned to his capacity, the beſt way is to diſtinguiſh two degrees of young Chriſtians in this Colledge, namely, thoſe that are of an age capable of receiving the Holy Sacrament, and thoſe that are not; and in one of theſe two degrees you are to rank your ſelf.

Di-

Directions for the Youngeſt.

IF you are very young, good *Philotheus*, that Gods Commands may not ſeem grievous to you, at your firſt ſetting out, I ſhall adviſe you to no more, than your Infant Devotion will bear; and that is, to take great care to learn your Catechiſm without Book, and to learn to underſtand it; for 'tis impoſſible you can ever perform your duty, unleſs you firſt know what it is; 'tis impoſſible you can ever go to Heaven, unleſs you learn the way thither: and that you may beg Gods daily bleſſing, and his grace to aſſiſt you, learn theſe two ſhort Prayers by heart, and ſay them every day.

Morn-

Morning Prayer.

GLory be to Thee, O Lord God, for all the bleſſings I daily receive from Thee, and for Thy particular preſervation, and refreſhment of me, this night paſt.

O Lord have mercy upon me, and forgive whatſoever Thou haſt ſeen amiſs in me this night; and for the time to come, give me grace to fly all youthful luſts, and to remember Thee, my Creator, in the days of my youth.

Shower down Thy graces, and bleſſings on me, and on all my Relations [*on my Father and Mother, on my Brethren and Siſters*] on all my Friends, on all my Governours in this place, and on all my Fellow-Scholars, and give Thy Angels charge over us, to protect us all from ſin and danger.

Lord,

Lord, bleſs me in my Learning this day, that I may every day grow more fit for Thy ſervice. O pardon my failings, and do more for me than I can ask, or think, for the merits of Jeſus my Saviour, in whoſe holy words I ſum up all my wants. *Our Father which art in Heaven, &c.*

Evening Prayer.

GLory be to Thee, O Lord God, for all the bleſſings I daily receive from Thee, and for Thy particular preſervation of me this day.

O Lord, have mercy upon me, and forgive whatſoever thou haſt ſeen amiſs in me this day paſt; and for the time to come, give me grace to fly all youthful luſts, and to remem-

member Thee my Creator in the days of my youth.

Lord, receive me, and all my Relations, and all that belong to this Colledge, into Thy gracious protection this night, and ſend me ſuch ſeaſonable reſt, that I may riſe the next morning, more fit for Thy ſervice.

Lord, hear my prayers, and pardon my failings, for the Merit of my bleſſed Saviour, in whoſe holy words I ſum up all my wants. *Our Father which art in Heaven*, &c.

This, good *Phil.* is the loweſt degree of duty, and it ſhould be your daily endeavour to improve in your devotion, as well as in your learning; and the more effectually to move you to ſo happy an improvement, I adviſe you on Sundays and Holidays, attentively to read over this following Meditation, and to propoſe to your ſelf, the holy Child Jeſus, for your example.

A Meditation on the Holy Child Jeſus.

GLory be to Thee, O Lord Jeſus, *Luke* 2.41. Glory be to Thee, who when thou wert twelve years old, didſt go up to *Jeruſalem* with Thy Parents, after the cuſtom of the Feaſt, to eat the Paſſover, and to worſhip thy Heavenly Father.

O Bleſſed Saviour, give me grace like Thee, to make Religion my firſt and chiefeſt care, and devoutly to obſerve all ſolemn times, and all Holy Rites, which relate to Thy Worſhip.

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who when Thy Parents returned home, didſt ſtay behind in *Jeruſalem*, and after three days, waſt found of them in the Temple, ſitting in the midſt of the Doctors, both hearing them,

them, and asking them queſtions.

O Bleſſed Saviour, who in Thy very Childhood, didſt triumph over all the vain delights of youth, and wouldſt chooſe no place but the Temple to reſide in, Mortifie in me, all inordinate love of ſenſual pleaſure, which may pervert me from my duty; raiſe in me an awful reverence of Thy houſe, an early devotion in my Prayers, and a delight in Thy praiſes.

O Bleſſed Jeſu, who didſt chooſe before all others, the company of the Doctors, and didſt both hear them, and ask them queſtions; give me grace to abhor all lewd company, and all filthy communication; give me grace to love wiſe, and ſober, and profitable, and religious converſation, and to be diligent, and inquiſitive after learning, and whatſoever is good.

Glory

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who when Thy Father and Mother had ſought Thee, ſorrowing, didſt reply to them, How is it that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſs?

O Bleſſed Jeſu, who from thy infancy didſt make it thy whole imployment, to do thy Fathers will, kindle in me a forward zeal for thy Glory, that I may conſecrate my youth to thy ſervice, and make it the great buſineſs of my life, to know and fear, to love and obey my Heavenly Father.

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who didſt at laſt return home with thy Parents, and wert ſubject to them.

O Bleſſed Jeſu, give me grace to honour my Parents, and Governours, and readily to obey all their lawful commands.!

Glory

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who in thoſe tender years wert bleſſed with ſuch heavenly wiſdom, that all that heard Thee were aſtoniſhed at thy underſtanding and anſwers, who didſt daily increaſe in this Heavenly wiſdom, and in favour with God and man!

O Lord Jeſu, bleſs me with all abilities of mind and body, that may make me daily increaſe in my Learning; but above all, bleſs me with Wiſdom from above, and give me thy holy Spirit to aſſiſt and enlighten me, that as I grow in Age, I may daily grow in Grace, and in the knowledge of Thee, and in favour with God and Man; and every day more and more conformable to thy unſinning and Divine example. *Amen*, Lord Jeſus, *Amen*.

Dire-

Directions for thoſe that are more grown in years.

WHen you have attained to more knowledge and proficiency in grace, and are of an age capable of receiving the Holy Sacrament, God then expects more from you; and 'tis high time for you, good *Philotheus*, to lengthen your Prayers, and to begin to add ſome Ejaculations over and above, ſuch as theſe are which follow.

Ejaculations at waking or riſing.

AWake, O my Soul, and ſing praiſes to God.

Glory be to Thee, O God, for watching over me this night.

Lord, raiſe me up at the laſt day, to life everlaſting.

Morn-

Morning Prayer.

EArly in the morning will I cry unto Thee, Lord hear my Prayer.

Glory be to thee, Lord God Almighty, Glory be to thee, for renewing thy mercies to me every morning; Glory be to thee, for refreſhing me this night with ſleep, and for preſerving me from the perils of darkneſs.

O do away, as the night, ſo my tranſgreſſions; ſcatter my ſins as the morning Cloud!

Lord, forgive whatever thou haſt ſeen amiſs in me this night, [my----*Here if you are conſcious to your ſelf of any ſin committed in the night, confeſs it.*] O Father of Mercies, waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

And

And let thy Holy Spirit so prevent and accompany, and follow me this day, that I may believe in Thee, and love Thee, and keep thy Commandments, and continue in thy fear all the day long.

Lord, make me chaste and temperate, humble and advisable, diligent in my studies, obedient to my Superiors, and charitable to all men.

Lord, deliver me from sloth and idleness, from youthful lusts, and ill company, from all dangers bodily and ghostly, and give me grace, to remember thee my Creator in the days of my youth.

Bless, and defend, and save the King, and all the Royal Family, and all Orders of men amongst us, Ecclesiastical or Civil; Lord give them all grace in their several stations, to be instrumental to thy glory and the publick good.

Together with them, I commend to thy Divine Providence [*My Father*

Father and Mother, my Brethren and Siſters; all my Friends and Relations, all my Superiors in this place, and all my Fellow-Scholars; O Lord vouchſafe us all thoſe graces and bleſſings which thou knoweſt to be moſt ſuitable for us.

Unto Thee, O my God, do I dedicate this day, and my whole life; O do Thou ſo bleſs and proſper me in my ſtudies, that I may every day grow more fit for Thy ſervice.

Hear me, O Lord, and pardon my failings, for the Merits of Thy Son Jeſus, in whoſe holy words I ſum up all my wants, *Our Father which art in Heaven*, &c.

Directions for Reading Holy Scripture.

WHen you have ſaid your Morn. Prayer, good *Phil.* you may then go chearfully to your Study, and rely upon the Divine Goodneſs for a bleſſing. But

But first, **if you have time**, I advise you **to read** before second Peal, some short Psalm, or piece of a Chapter, out of the Gospel, or Historical Books, because they are the most easie to be understood; remembring the example of young *Timothy*, who was bred up to know the Scripture from a Child, 2 *Tim.* 3.

But if you want time on ordinary days, to read the Scripture, be sure to read somewhat of it on Sundays, and Holidays; and consider, that you have it daily read to you in the Hall before Dinner and Supper, and at night when you are just going to Bed, that you may close the day with holy thoughts; and if you hearken diligently to it when it is read, you do in effect read it your self.

Now to make your reading the more profitable to you, begin with one, or more of these Ejaculations.

Ejaculations before Reading Holy Scripture.

Pſal. 119. WHerewithal, Lord ſhall a young man cleanſe his way? even by ruling himſelf after thy Word.

Lord, open my eyes, that I may ſee the wonderful things of thy Law.

O Heavenly Father! I humbly beg thy Holy Spirit, ſo to help me at this time to read, and underſtand, and remember, and practiſe Thy Word, that it may make me wiſe to Salvation.

When you are thus prepared, good *Phil.* then begin to read, and conſider, that it is Gods moſt holy Word you read; and that all the while you are reading, God is ſpeaking to you, and therefore read with attention and humility, and

and endeavour as much as you can, to ſuit your affections to the ſubject you read.

For inſtance, if you read any of Gods Commands, they ſhould excite in you a zeal to keep them.

If you read any of Gods threatnings againſt ſinners, or his Judgments on them, they ſhould excite in you a fear to provoke him.

When you read any of his gracious promiſes, they ſhould encourage and quicken your obedience.

When you read any of Gods mercies, they ſhould excite you to thankſgiving.

When you read any great myſtery, recorded in Holy Writ, you are to proſtrate your reaſon to Divine Revelation.

And to this purpoſe in the midſt of your reading, ſay,

Lord, give me grace to obey this command; *or*,

Lord, deliver me from this ſin, or this judgment; *or*,

Lord, I relie on this good promiſe; *or*,

Glory be to Thee, O Lord, for this mercy; *or*,

Lord, I believe and adore this myſtery.

Say any of theſe, according as beſt agrees with the ſubject you read; and when you have read as much as conveniently you can, conclude with one of theſe Ejaculations.

Ejaculations after Reading.

BLeſſed be Thou, O Lord, O teach me thy Statutes! *Pſal.* 119.

Lord, make Thy Word a Lanthorn unto my feet, and a Light unto my paths!

Lord,

Lord, make Thy Word my delight, and my counsellor!

Directions for the Day-time.

O *Philotheus*, you cannot enough thank God for the order of the place you live in, where there is so much care taken to make you a good Christian as well as a good Scholar, where you go so frequently to Prayers every day in the Chappel, and in the School; and sing Hymns and Psalms to God so frequently in your Chamber, and in the Chappel, and in the Hall, so that you are in a manner brought up in a perpetuity of Prayer.

Be sure, *Phil.* that you are accountable to God for all these opportunities he gives you of serving him; and think how many blessings for your self, and for the College you might obtain, if you

prayed and praiſed God, rather out of a devout affection, than meerly to comply with the cuſtom of the place.

Prayer, good *Phil.* is the very life of a Chriſtian, and therefore we are ſo frequently commanded to pray without ceaſing: Not that we can be always on our knees, but that we ſhould accuſtom our ſelves to frequent thoughts of God, that whereſoever we are, he ſees us; and when we think on God, we ſhould have always an Ejaculation ready to offer up to him, and by this means we may pray, not only ſeven times a day with *David*, but all the day long, *Pſal.* 119.

In your reading Holy Scripture, eſpecially in the Pſalms, you may eaſily gather thoſe ſhort ſentences which moſt affect you, for they are moſt proper for this uſe; and when you have learned them without Book, ſay one of them now and

and then, as they occur to your mind, or as occaſion requires, or as your devotion prompts you.

But be not troubled, if being otherwiſe lawfully employed, or if being indiſpoſed, you paſs a whole day without ſaying any, for to omit them is no ſin; nor be you ſcrupulous in what poſture you ſay them; for they being ſhort breathings of the ſoul to God, require not that ſolemnity, as ſet Prayer does.

Now to give you ſome inſtances of ejaculatory Prayer, take theſe following.

At going out.

Lord, bleſs my going out, and my coming in, from this time forth for evermore, *Pſal.* 121. 7.

After a Sin committed.

Lord, be merciful to me miſe-

rable ſinner, and for the Merits of my Saviour, lay not this Sin to my charge.

After any Bleſſing or Deliverance.

Glory be to Thee, O Lord, for this Bleſſing, *or*, for this Deliverance!

Praiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name, *Pſal.* 103.

At giving Alms.

O Lord, who didſt not deſpiſe the Widows mite, accept of this little I now give, to relieve one of Thy poor Members! *Mark* 12.42.

After having done any good.

Not unto me, O Lord, not unto me, but unto Thy Name be the praiſe, *Pſal.* 115. 1.

In Temptation.

Lord ſuccour me with Thy Grace, that I may overcome this Temptation.

Directions for the Evening.

CONſider, good *Phil.* how many that have gone to bed well over night, have been found dead the next morning; and therefore it highly concerns you to take care to make your peace with God before you go to ſleep.

I adviſe you therefore towards night, or when you go *Circum*, to call your ſelf to an account how you have ſpent the day.

Examine your thoughts and diſcourſes, and actions, and recreations, and devotions, and ſee what has been amiſs in any of them.

Conſider what idleneſs, or unchaſtity, what lying or ſtubbornneſs you have been guilty of; or whether you have had a quarrel with any of your fellows; and if you have, be ſure to be friends with him before you ſay your prayers.

Again, Conſider what particular bleſſing, or deliverance God has vouchſafed you the day paſt, that you may give thanks for it, and then ſay as follows.

Evening Prayer.

LEt my Prayer, O Lord, be ſet forth in Thy ſight as Incenſe, and the lifting up of my hands be as an evening ſacrifice! *Pſal.* 141.

Holy, holy, holy, Lord God, I miſerable ſinner humbly acknowledge that I have offended Thee this day, in thought, word, and deed,

deed, [Particularly by--- *Here mention any ſin you have been guilty of.*] But I fly into the arms of Thy Fatherly compaſſion; Lord, for Thy mercies ſake forgive me, cleanſe me from my wickedneſs, and ſtrengthen my weakneſs, that I may overcome all the temptations which daily ſurround me, and continue conſtant in my Obedience.

Accept of my humbleſt Praiſe and Thankſgiving, O Lord, for all the goodneſs Thou haſt this day ſhewed me; for all the helps of preventing or reſtraining Grace, Thou haſt vouchſafed me; for whatever I have done this day, which is in any meaſure acceptable to Thee, for whatever progreſs I have made in my ſtudy, for Thy Preſervation of me, from all the miſeries and dangers which frail mortality is every moment expoſed to; [Particularly for--- *Here name any particular bleſſing or deliverance God has ſent you.*]

Praiſe

Praiſe the Lord, O my Soul, who ſaveth thy life from deſtruction, and crowneth thee with mercy, and loving kindneſs.

O Heavenly Father, to thy Almighty Protection I recommend my ſelf and all my Relations, and all that belong to this Colledge; O Thou that never ſlumbereſt nor ſleepeſt, watch over us, to preſerve us from ſin and danger.

Lord, let it be Thy good pleaſure to refreſh me this night with ſuch ſeaſonable reſt, that I may riſe the next morning more fit for Thy ſervice; O pardon my failings, and hear my prayers, for the ſake of my bleſſed Saviour, in whoſe holy words, I ſum up all my wants. *Our Father which art in Heaven*, &c.

Ejacula-

Ejaculations at going to Bed.

LOrd, as I now go to my Bed, I muſt one day go to my Grave, O make me wiſe to conſider my latter end!

I will lay me down in peace, and take my reſt, for 'tis Thou Lord only, makeſt me dwell in ſafety, *Pſal.* 4. 9.

Directions for Midnight.

IF you chance to wake in the Night, or cannot ſleep, beware, *Phil.* of idle and unclean thoughts which will then be apt to croud into your mind, and therefore to arm your ſelf againſt them, I adviſe you to learn the 130. and the 139. Pſalms by heart, or treaſure up ſome Ejaculations in your mind, which

which will be excellent matter for your thoughts to feed on. For instance,

---

Ejaculations for the Night.

*Pſal.*41.8. THou Lord haſt granted Thy loving kindneſs in the day time, and in the night ſeaſon will I ſing of Thee, and make my Prayer to the God of my life.

*Rev.*7.15. O Lord, the Holy Angels are now before Thy Throne in Heaven, they never reſt, day or night, from thy Praiſes, and with them do I now ſing Hallelujah, Salvation, and Honour, and Glory, and Power be unto our God, for ever and ever. *Amen*, *Amen*.

Mark. 13. 35. Lord, I know Thou wilt one day call me, to give an account of my Stewardſhip,

ſhip, but when thou wilt come I know not, whether at even or at midnight, or at cock-crowing, or in the morning.

O do Thou give me grace to watch, and to pray always, that at Thy coming thou mayeſt ſay to me, Well done, good and faithful Servant, enter into the joy of thy Maſter. *Amen*, bleſſed Lord, *Amen.*

But have a care, *Phil.* you fix not your mind too much, neither ſtrive to repeat too many devout expreſſions, for fear of hindring your ſleep, and of indiſpoſing your ſelf, for the duties of the day following.

Directions for the Lords day.

A Good Chriſtian, *Philotheus*, that takes care to ſpend every day well, will take more than or-

ordinary care to ſanctifie the Lords day, it being the proper imployment of that day, to attend Gods Worſhip, and to provide for our Souls, and therefore 'tis fit you ſhould add ſome Petitions to your morning and evening Prayer, relating to the ſolemn duties of the day; ſuch as theſe are which follow.

Before Church time.

O My God, I humbly beſeech Thee to prepare my ſoul to worſhip Thee this day acceptably, with Reverence and godly fear, fill me with that Faith which works by love; Purifie my heart from all vain, or worldly, or ſinful thoughts, fix my affections on things above, all the day long; and, O Lord, give me grace to receive thy Word which

Luk. 8. 15.

I ſhall hear this day, into an honeſt and good heart, and to bring forth fruit with patience. Hear me, O God, for the ſake of Jeſus my Saviour, *Amen, Amen.*

When you come into the Church or Chappel, not only on the Lords day, but on any other day, uſe this ſhort preparatory Prayer at your firſt kneeling down.

In the Church.

O Lord, I humbly beg Thy Holy Spirit to help my infirmities at this time, and to diſpoſe my heart to devotion, that my Prayers and Praiſes may be acceptable in Thy ſight, through Jeſus Chriſt my Saviour, *Amen.*

After Church time.

GLory be to Thee, O Lord God Almighty, Glory be to Thee, who haſt permitted me to appear before Thee this day, and to tread Thy Courts!

Lord, pardon all my failings in Thy Service, this day paſt, the wandrings and coldneſs, and indevotion of my Prayers. For the ſake of my bleſſed Saviour, have mercy upon me.

Lord make me a doer of Thy Word, and not a hearer only, leſt I deceive my own ſoul. *Jam.* 1.22.

When you are called to Repetition at night, remember, *Phil.* to make ſome amends for your negligent hearing at the Church, and treaſure up in your memory ſome little portion of thoſe Inſtructions you

you have heard, to direct your practice.

Directions for receiving the Holy Euchariſt.

THE Receiving of the Bleſſed Sacrament, good *Phil.* is the moſt Divine and ſolemn act of all our Religion, and it ought to be the zealous endeavour of every true Chriſtian, by Gods aſſiſtance, to prepare his Soul, with the moſt ſerious, and moſt devout diſpoſitions he poſſibly can, to approach the Holy Altar: You are therefore to conſider what you are to do before Receiving, what in the time of Receiving, and what after Receiving.

Before Receiving.

The duties you are to perform before

before Receiving, are all comprehended in that one Rule which S. *Paul* gives us, 1 *Cor.* 11. *Let a man examine himself, and ſo let him eat of that Bread, and drink of that cup*, which are in a manner Commented on by the Church in the Exhortation before the Sacrament, which I adviſe you to read over in your Common-Prayer-Book.

To put this Rule in practice, 'tis your beſt way, *Phil.* at ſome convenient time to withdraw your ſelf into your Chamber, or into the Chappel, and there to begin to commune with your own heart, and to call your ſins to remembrance; but firſt pray heartily to God for his Grace to aſſiſt you.

Prayer before Examination.

Hear the voice of my humble Petition, O Lord, now I cry unto Thee, and lift up my hands towards thy Mercy-Seat. Be-

Behold, Lord, now I am about to ſearch into my own heart: but alas, alas! my heart is deceitful, and deſperately wicked, how can I know it? O *Jer.* 17. 9. Thou therefore that ſearcheſt the heart, and trieſt the reins, diſcover to me all the evil and deceits of my own heart, that I may confeſs, and bewail, and forſake them, and obtain mercy. Lord hear me, Lord help me, for the Merits of Jeſus my Saviour, *Amen, Amen.*

Rules to be obſerved in Examination.

Having prayed for Gods aſſiſtance, doubt not, *Phil.* but he will vouchſafe it you; and to guide you in your examination the better, obſerve theſe following directions.

When you examin your ſelf, either by the following Catalogue, or by that in the *Whole Duty of Man,*

Man, or by any other: Pauſe a while on every particular; and if you find your ſelf not guilty, then ſay, Glory be to Thee, O Lord, for preſerving me from this ſin: and ſo go on.

When your Conſcience anſwers guilty, then it will be your beſt way, having ſaid, Lord have mercy upon me, and forgive me this ſin, to write down that ſin in a paper, that you may have it ready to confeſs to God, when your Examination is done.

You are to conſider, *Phil.* that there are ſeveral degrees of young Penitents, and ſome are more, ſome leſs ſinful. For inſtance:

Some there are, who either through want of conſcientious Parents, or through often ſtifling good motions, or through inconſtancy, or heedleſneſs, or unadviſedneſs or vitious company, or ill nature, or youthful luſts, and the like, have been from their infancy

fancy very negligent of learning, or at leaſt of practiſing their Duty.

Again, Some there are amongſt theſe, whoſe ſins are more hainous than ordinary, in regard they are accompanied with ſeveral aggravations: For any ſin is much aggravated, if it be committed knowingly, or deliberately, or frequently: more than that if it be committed obſtinately, or preſumptuouſly, or on ſlight, or no temptations, or againſt checks of Conſcience, or againſt reproofs, or admonitions, or chaſtiſements, or vows to the contrary; but moſt of all, if it be committed ſo long, and ſo often, till it becomes habitual, till the ſinner does take delight in it, or boaſt of it, or make a mock at it, or tempt others alſo to commit it. All theſe and the like circumſtances do very much heighten the guilt of any ſin.

You

You may eaſily from hence gueſs what progreſs you have made in wickedneſs, and if you find your ſelf in the number of any of theſe, by all means, good *Phil.* reſolve to repent immediately, and to confeſs your ſins with all their aggravations; for be ſure of this, that every other ſtep you run farther from Heaven, every other hour you continue longer in a ſinful courſe, makes your ſins the more hard to be maſter'd, and your repentance the more difficult.

On the other ſide, ſome there are, though I fear but few, who having been brought up in the nurture and admonition of the Lord, have been by the goodneſs of God, ſecured from violent temptations, and enormous ſins; who have like *Joſiah*, while they were yet young, ſought the Lord, and have in a great meaſure kept their baptiſmal vow, and preſerved a ſenſe of their duty. Such

2 *Chron.* 3. 3.

Such as theſe have fewer ſins to confeſs, and thoſe ſins leſs aggravated, and therefore have greater obligations to magnifie Gods mercy than others; but if you are in this number, have a care of growing careleſs in your examination, or of preſuming on your own innocence: for if we ſay, 1 *Joh.* 1. or think, we have no ſin, we miſerably deceive our ſelves. O *Phil.* the beſt of men, God knows, have very much evil in them to deteſt and bewail, and have infinite need of a Saviour, and therefore let 1 *Cor.* him that ſtandeth, take 10.12. heed leſt he fall. Whatever you do then, be ſure to keep your heart with all diligence, and to pray for conſtant ſupplies of Gods grace, for perhaps the Devil defers his tempting you till you are grown up, and become your own maſter, and have not that tenderneſs of offending, or that awe of

Parents, or Superiors, which you now have.

Be not over-ſcrupulous, *Phil.* either to make your ſelf guilty of more ſins than really you are, or to reckon up all your infirmities or daily failings, or ſins of omiſſion, which would render your examination endleſs and impoſſible; but examine your ſelf chiefly about your wilful ſins, or ſins of commiſſion; and know there be many ſins, even of commiſſion, that you may doubt whether you have committed or no, many that you have quite forgot; but be not diſheartned at it; for holy *David* hath taught you, that a general confeſſion for ſuch ſins is enough, when he prays to God to cleanſe him from his ſecret faults.

Pſal. 19.12.

That you may gain a true ſenſe of your ſins, by your examination, labour to imprint in your mind awful apprehenſions of the day of Judg-

Judgment, and of God the great Judge, in whoſe preſence you now are; and to raiſe ſuch apprehenſions, dwell a while on ſuch Meditations as theſe.

Motives to Examination.

O My ſoul, thou art now in the preſence of the great Judge of Heaven and Earth, before whoſe dreadful Tribunal thou muſt certainly appear at the day of Judgment, to give a ſtrict account of all thy actions, and of every idle word, of every evil thought, and thy own Conſcience will then be thy accuſer.

Think, O my ſoul, think if thou canſt, what unimaginable horrors will ſeize an impenitent ſinner, when the laſt trump calls him out of his Grave, and the Devils begin to drag him to Gods Judgment-Seat! what would ſuch a

wretch give to purchaſe one ſuch opportunity of Repentance, as God now in great mercy gives thee? If ever thou hopeſt to eſcape thoſe horrors, O my ſoul, make thy peace with God, judge thy ſelf here, leſt thou be condemned hereafter!

The Examination it ſelf.

I Adjure thee, O my ſoul, in the preſence of the great Judge, who knows all the ſecrets of thy heart, I adjure thee, as thou wilt anſwer before Gods Judgment-Seat at the laſt day, to tell me:

Does not thy daily experience teach thee, that thy whole Nature is corrupt, prone to all that is evil, averſe to all that is good?

How haſt thou ſpent thy time from thy Childhood to this very moment?

How haſt thou kept the ſolemn Vow of thy Baptiſm? What

What good duties haſt thou omitted?

What ſins haſt thou committed?

In particular, What ſins art thou guilty of, more immediately, *Againſt God?*

Art thou guilty of any Infidelity or Atheiſm, any diſtruſt in, or preſumption on, or deſpair of Gods Mercy?

Art thou guilty of any wilful ignorance of God, or of any Idolatry in worſhipping any Creature? haſt thou loved any thing more than God, or feared any one above him?

Haſt thou been guilty of Hypocriſie in Gods ſervice, or of forſaking God, and of reſorting to the Devil, to Witches, or Wizards?

Art thou guilty of repining or murmuring at Gods providence, or of being impatient under his afflictions, or of being unthankful for his mercies, or of being diſobedient to his Commands, or of being incorrigible under his Judgments?

When, and in what manner haſt thou been guilty of diſhonouring God,

By blaſphemous or irreligious thoughts, or diſcourſes; or by tamely hearing others blaſpheme?

By taking Gods moſt holy Name in vain, or by cuſtomary, or falſe ſwearing, or by the breach of any lawful Oath, or ſolemn Vows?

By any Sacrilege, or irreverent behaviour in God's Houſe, or miſſpending the Lords Day, or any neglect of, or in-attention to Gods Word, read or preacht, or unprofitableneſs under the means of Grace?

Have I diſhonoured God, by coldneſs, and wandrings and indevotion, or careleſneſs in my Prayers, or by any wearineſs in his Service, or by any total neglect of it, or by unworthy Communicating?

By impenitence, or putting off the evil day, or ſuperficial and partial repentances, or frequent re-

relapſes, or reſiſting the good motions of Gods Spirit?

By abetting any Schiſm, or Hereſie, or prophaneneſs?

O my ſoul, what ſins art thou guilty of, more immediately, *againſt thy ſelf*?

Art thou guilty of Pride, either of thy cloaths, or of thy eſtate, or of thy Credit, or of thy parts, or of thy own holineſs, or of boaſting of thy own good deeds, or of commending thy ſelf, or of being greedy of praiſe, or of performing good duties to gain applauſe, or of committing ſin to avoid reproach of men?

Haſt thou been immoderately greedy of Riches, or of ſenſual pleaſures, or guilty of peeviſhneſs, or of too violent, or too laſting fits of anger, or of inconſtancy, or of inconſideration, or of diſcontentedneſs with thy condition?

Haſt thou been guilty of miſpend-

ing thy time, or of negligence in reſiſting temptations, or of not improving thoſe opportunities of Learning and Piety, which God gives thee in this place, or of abuſing thy natural parts to ſin?

Haſt thou been guilty of any intemperance in eating or in drinking, or in ſleeping, or in recreations, ſpending too much time on them, or being too greedy after them?

Haſt thou been guilty of idleneſs, or of downright drunkenneſs, or of laughing at it in others?

Haſt thou been guilty of any uncleanneſs of the eye, or of the hand, or of the Fancie, of any laſciviouſneſs, or Luſt, or Fornication, or Adultery, or haſt thou taken delight in lewd company, or in vitious or unchaſt Songs, or Stories, or expreſſions?

O my ſoul, what ſins art thou guilty of, more immediately, *againſt thy Neighbor?* How,

How, when, where, against whom hast thou been guilty of any injury, or injustice, or oppression, or breach of trust, or promise, or of any fraud, or theft, or flattery, or dissimulation, or treachery, or lying, or of giving any just scandal?

How, when, where, against whom hast thou been guilty of any ill language or detraction, or slander, or tale-bearing, or rash-censuring, or back-biting, or of contemning, or scoffing at thy Neighbour, either for his infirmities, or for his being religious?

How, when, where, against whom hast thou been guilty of any contentiousness, or spight, or revenge, or of delighting causlesly to grieve thy Neighbour, or of railing, or of actually hurting him, or of murthering him in thy mind, by ill wishes, or curses? Hast thou been guilty of bitter imprecations, or bearing false witness, or covetousness of any thing he possesses?

Haſt thou been guilty of unthankfulneſs to thoſe that have done thee good, or have reproved thee, or of uncharitableneſs to the Poor, or to any Chriſtian in diſtreſs, or of any unnaturalneſs to any of thy relations, or of any evil ſpeaking, or diſreſpect, or ſtubbornneſs againſt any of thy Governours, either Civil or Eccleſiaſtical; or in particular againſt thy Parents or Superiours in this place, or of any wilful diſobedience to the lawful Commands of all, or either of them?

Haſt thou tempted any other to ſin, by connivence, or encouragement, or command, or perſwaſion, and mightily encreaſed thy own guilt by furthering the damnation of thy Brother?

In caſe, *Phil.* you do find this Examination too difficult for you, or are afraid you ſhall not rightly perform it, or meet with any ſcruples, or troubles of Conſcience, in the practice

practice of it, I then advise you, as the Church does, to go to one of your Superiors in this place, to be your Spiritual Guide, and be not ashamed to unburthen your soul freely to him, that besides his Ghostly Counsel, you may receive the benefit of Absolution: For though Confession of our sins to God, is only matter of duty, and absolutely necessary, yet Confession to our spiritual Guide also, is by many devout souls, found to be very advantageous to true Repentance.

If upon your Examination, *Phil.* you find you have any way wronged your Neighbor, resolve upon the first opportunity to make him some suitable satisfaction, and to ask his forgiveness; for you are first to be reconciled to your Brother, before you come to the Altar to offer your gift, *Matth.*5.23.

If you are guilty of tempting any other to sin, ask Gods pardon for him,

him, as well as for your ſelf, and if you have any opportunity to do it, exhort him to repentance.

But if any hath wronged you, forgive the Injury preſently, for you beg forgiveneſs of God on this very condition, that you your ſelf forgive your Brother.

This Examination of your ſelf, *Phil.* I ſuppoſe will be task enough for you at one time; and therefore that you may not tire your ſelf, you may conclude with this ſhort Prayer.

A Prayer after Examination.

O Lord God, I have now by Thy aſſiſtance, conſidered my own evil ways, O thou who only knoweſt the heart, and who only canſt change it, Create in me ſuch a broken and contrite heart which thou haſt promiſed not to deſpiſe, and ſo deep a ſenſe of my own

own sin and misery, that my Repentance may bear some proportion to my guilt. O my God, pardon all my failings, and perfect that good work thou hast begun in me, for the merits of Jesus my Saviour, in whose holy words, I sum up all my wants. *Our Father*, &c.

At the very next opportunity of retiring you can get, resolve, good *Phil.* with the Prodigal, to return to your Heavenly Father, and humbly to beg forgiveness, and having brought your Catalogue of sins with you, kneel down, and with the lowest prostrations of soul and body, make your Confession to God of your sins, and of their aggravations.

A Form of Confession.

O Thou great Judge of Heaven and Earth, before whose Glorious Majesty, even the good An-

Angels, who never ſinned, fall proſtrate and tremble.

With what debaſement and dread ought I to appear before thy awful preſence, who am but duſt and aſhes, and which is infinitely worſe, a miſerable wretched ſinner!

Holy, Holy, Holy Lord God Almighty, Thou art of purer eyes than to behold evil, with the leaſt approbation; the way of the wicked, and the ſacrifice of the wicked is an abomination to Thee! *Prov.* 15. 8.

Wo is me then, O Lord, wo is me, for I have inclined unto wickedneſs with my heart, but for the ſake of thy well-beloved Son, Caſt not out my prayer, nor turn Thy Mercy from me, *Pſal.* 66.

Miſerable wretch that I am, I have gone aſtray from the very womb, I was ſhapen in wickedneſs, and in ſin did my mother conceive me! Who can bring a clean thing out of an unclean? What is man then,

then, O God, that he ſhould be clean, or he that is born of a woman, that he ſhould be righteous?

Thou, Lord, putteſt no truſt in Thy Saints, and the Heavens are not clean in Thy ſight, and the very Angels Thou chargeſt with folly! *Job* 4.

How much more abominable then, and filthy am I, who daily drink iniquity like water!

Lord, pity, and cleanſe, and forgive, and ſave me, for Thy Mercies ſake.

I know, O God, that in my fleſh dwelleth no good thing; for when I would do good, evil is preſent with me, and I ſee a Law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin. *Rom.* 7.

Lord have mercy upon me, and deliver me from this body of death, from this tyranny of ſin.

Alas, alas! my whole nature is corrupt, infinitely prone to all evil, and

and averſe to all that is good: my underſtanding is full of ignorance and error, my will is perverſe, my memory tenacious of all things that may pollute me, and forgetful of my duty; my paſſions are inordinate, my ſenſes the inlets of all impurity, and I have abuſed all my faculties, I am unclean, unclean!

Lord, pity, and cleanſe, and forgive, and ſave me, for thy mercies ſake.

O Lord God, how have I through my whole life violated the ſolemn vow I made to Thee in my Baptiſm, by eagerly purſuing the vanities of this wicked world, by eaſily yielding to the temptations of the Devil, by greedily indulging my own carnal deſires and luſts, by a fruitleſs and dead faith, and by diſobedience to thy holy will and commands.

Father I have ſinned againſt Heaven, and in Thy ſight, and am no more worthy to be called Thy Son.

I have ſinned, O Lord God, I have ſinned *againſt Thee*, by----.

Here confeſs out of your Paper, the ſins which you have committed more immediately againſt God, with thoſe aggravations that accompany them. For inſtance, Lord, I have committed this ſin, or theſe ſins, frequently, againſt checks of Conſcience, *&c. and then add:*

Father, I have ſinned againſt Heaven, and in Thy ſight, and am no more worthy to be called Thy Son, O pity, and cleanſe, and forgive, and ſave me for thy mercies ſake.

I have ſinned, O Lord God, I have ſinned *againſt Thee, and againſt my own ſelf*, by---

Here confeſs the ſins you have committed more immediately againſt your ſelf, with their aggravations, &c. *and ſay as before:*

Father, I have ſinned againſt Heaven, *&c.*

I have ſinnned, O Lord God, I have ſinned, *againſt Thee, and againſt my Neighbour*, by---

Here confeſs the ſins you have committed more immediately againſt your Neighbor, with their aggravations, &c. *and add as before*,

Father, I have ſinned againſt Heaven, *&c.*

O Lord God, my wickedneſs is great, and my iniquities are infinite, they are more in number than the hairs of my head, and my heart would fail me, but that I well know Thy mercies are more numberleſs than my ſins. *Pſal.* 40. 12.

Have mercy upon me therefore, O Lord, according to Thy great goodneſs, according to the multitude of Thy mercies do away my offences. *Pſal.* 51.

Who alas, can tell how oft he offendeth! O cleanſe Thou me from my ſecret faults, from all my ſins of Ignorance, or Infirmity, or Omiſſion, or which I have not obſerved,

ſerved, or which I have forgot, Lord, lay none of them to my charge, Father forgive me, Lord Jeſus have mercy upon me.

O remember not the ſins and offences of my youth, but receive me, O Heavenly Father, into the arms of Thy Fatherly compaſſion, as thou didſt the returning Prodigal, and forgive me all my tranſgreſſions, for the merits of Jeſus, Thy only well-beloved Son, and my Saviour. *Amen, Amen.*

When you have thus confeſt your ſins, good *Phil.* endeavour to be ſtill more ſenſible of them, and to bewail them, with a true penitential hatred, and ſhame, and ſorrow for them, then make ſteady reſolutions of forſaking them, and cry earneſtly to God for pardon and grace, for you muſt as well put on the New man, as put off the Old; of all which acts of repentance, I give you the following inſtances, *Eph.* 4. 21.

ſtances, and adviſe you to ſay them over as devoutly as poſſibly you can.

Acts of Shame.

O Lord God, I am aſhamed, and bluſh to lift up my face to Thee, for my iniquities are increaſed over my head, and my treſpaſſes are grown up unto the Heavens! *Ezr.* 9. 6.

O my ſoul, what fruit have I reapt from all the pleaſures of ſin which flattered me, but vanity, and vexation of Spirit!

Lord, I am aſhamed of my own folly and madneſs, and diſingenuity, when I call to mind how greedily I have ſucked in my own pollution; how treacherouſly I have betrayed my own ſoul to temptations, and combined with the very Devils, to haſten and increaſe my own damnation; how obſtinately I have fled from Thee, when Thy mercy purſued me with promiſes of

of pardon; how unworthily I have abuſed Thy goodneſs and forbearance, and long-ſuffering, which ſhould have led me to repentance.

Surely, after I was turned I repented; and ſince I have conſidered my ways, I am aſhamed, yea, even confounded, becauſe I bear the reproach of my youth. *Jer.* 31. 19.

Acts of Abhorrence.

I hate all evil ways, O Lord, but Thy Law will I love! *Pſal.* 119.

O Lord God, nothing is more abominable in thy ſight, or more diabolical; nothing more defaces Thy Divine Image, or makes me more odious in Thy pureſt eyes, than ſin; and therefore I hate and abhor it!

O Lord God, I confeſs I have nothing good in me, nothing that can any way move Thee, to compaſſionate ſo loathſome a ſinner, but Thy own free and undeſerved,

and

and infinite Mercy, and the Merits of my Saviour!

O Lord God, I cannot but admire the riches of Thy goodneſs, who haſt ſpared me ſo long and haſt given me this opportunity of repentance, O do Thou yet magnifie Thy mercy more in my forgiveneſs; O cleanſe me from all that filth my ſoul hath contracted, which now renders me odious to my own ſelf, as well as to Thee!

Acts of Contrition.

Miſerable wretch that I am, that I ſhould begin ſo early to offend my Creator, and ſin ſo much in ſo ſhort a time!

Lord, I fear I never yet throughly conſidered how evil, and how bitter a thing it is to depart from Thee, O make me every day more and more ſenſible of the error of my ways, and of my own infinite vileneſs!

Miſe-

Miſerable wretch that I am, that ever I ſhould commit thoſe ſins which expoſe me to all the vials of thy wrath, to all the curſes of Thy Law, to all Thy Judgments temporal or ſpiritual in this life, and to all the horrors and deſpair, and torments of the damned in the life to come!

Miſerable wretch that I am, that ever I ſhould tranſgreſs that Law of Thine, O God, which is ſo juſt, and holy, and good, and perfect, and ſo condeſcending to my infirmities; and in keeping of which there are ſo great, ſo unconceivable Rewards!

O that with *Mary Magdalen*, I could weep much and love much, having ſo much to be forgiven! *Luke* 7. 38.

O gracious Lord, look on me, as Thou didſt on *Peter*, and let Thy compaſſionate look ſo pierce my heart, that I may weep bitterly for my ſins! *Luke* 22. 61.

O

O Lord God, break this hard heart, for Thou only canſt do it, and melt it into tears of Contrition! Miſerable wretch that I am, that I ſhould ſin ſo much and yet grieve ſo little!

Wo is me, miſerable wretch, wo is me, that ever I ſhould offend ſo indulgent, ſo liberal, ſo tender a Father!

Wo is me, that ever I ſhould repay the infinite love, and the intolerable Sufferings of my Saviour for me, with nothing but thoſe ſins which occaſioned thoſe very ſufferings!

Wo is me, that ever I ſhould grieve the Holy Spirit, by rejecting ſo many of his good motions, from whom only I derive Grace and Conſolation!

O Lord God, every ſlight worldly trouble is apt to draw plenty of tears from mine eyes, but when I would weep for my ſins, which are the greateſt calamities that can poſſi-

poſſibly befal me, either my eyes are dry, or my tears too few, to bewail ſo many provocations!

O Bleſſed Spirit, inſtil true penitent ſorrow into my ſoul, make my head waters, and my eyes fountains of tears, or do Thou ſupply the want of them with ſighs and groans unutterable! *Rom.*8.26.

But alas, I know all the tears I can poſſibly ſhed, can never waſh away the leaſt of my ſins, 'tis Thy Bloud only, Lord, that can do it!

O Bleſſed Saviour, how can I ever ſufficiently lament the guilt of my ſins, which was ſo great, that nothing but Thy own ineſtimable Bloud could expiate!

O Heavenly Father, in the defect of my own tears, I offer Thee the Bloud of thy own well-beloved Son, for his ſake have mercy upon me, *Amen, Amen.*

Reſolution.

O Lord God, with ſhame I confeſs that other Lords beſides Thee

have hitherto had dominion over me, *Isa.* 26.

I have been in the snare of the Devil, and have been led captive by him, and sin hath reigned in my mortal body, and I have obeyed it in the lusts thereof, but henceforth I resolve to serve none but Thee, and from this very moment I utterly forsake all my sins, and turn to Thee!

2 *Tim.* 2. *Rom.* 6.

O my God, I do from my heart renew my Baptismal Vow, which alas, I have hitherto so often violated, I do for ever renounce the Devil and all his works, and all his temptations, I do for ever renounce all the vanities of this wicked world, which may pervert me from Thy Service, and all the sinful lusts of the flesh.

O my God, I do stedfastly believe all the Articles of the Christian Faith, and I will keep thy holy Will, and Commandments, and walk

walk in the ſame all the days of my life.

All this am I bound to do and believe, and by Thy help, ſo I will, and I heartily thank Thee, O Heavenly Father, who haſt called me to this ſtate of ſalvation, through Jeſus Chriſt my Saviour, and I humbly pray Thee for his ſake, to give me grace, that I may continue in the ſame to my lives end.

Oblation.

Bleſſed be Thy Name, O Lord God, who haſt ſet before me life and death, and haſt bid me chuſe life!

Behold Lord, I do with all my heart chuſe life, I chuſe Thee, O my God, for thou art my life!

Save, Lord, and hear me, O King of Heaven, and accept my Sacrifice, even the Sacrifice of my whole heart, which I now give Thee.

O my God, I offer Thee my ſenſes, and paſſions, and all my faculties, I offer Thee all my deſires, all my deſigns, all my ſtudies, all my

endeavours, all the remainder of my life, all that I have, or am, I offer up all entirely to Thy ſervice.

Lord ſanctifie me wholly, that my whole Spirit, Soul, and Body may become Thy Temple; O do Thou dwell in me, and be Thou my God, and I will be Thy Servant, *Amen*, *Amen*. 1 *Cor*. 6.

Acts of Charity.

O Lord God, I do from henceforth reſolve to love my Neighbor as my ſelf, and to love him not in word only, but in deed and in truth! *John* 1. 3.

I do from my heart forgive all men their treſpaſſes, do thou Lord forgive them alſo!

Lord bleſs them that hate me, and do good to them that have any way deſpitefully uſed me, O repay them good for evil!

O my God, bleſs all thoſe that I have any way wronged, have mercy on all thoſe to whoſe ſins I have been any way acceſſary, and give them

them all grace to forgive me, *Amen, Amen.*

Petition for Pardon.

O thou Father of mercies, and God of all conſolation, be merciful to me a miſerable ſinner!

Lord, remember all Thy gracious calls of ſinners to repentance, all Thy proteſtations that thou delighteſt not in the death of him that dies, and that thou wouldeſt have all to be ſaved! *Ez.*18.32. 1 *Tim.*2.4.

Lord remember all the exceeding great and precious promiſes which Thou haſt made to penitent ſinners!

Lord remember that thy mercy is over all thy works, that in mercy Thou delighteſt, and that all the Holy Angels ſeeing Thee well pleaſed in the exerciſe of that mercy, rejoyce at the converſion of a ſinner, that the greater my ſins are, the more will that mercy be magnified in my forgiveneſs! *Luk.*15.10 Lord,

Lord, remember that Thou didſt ſo love the world, as to give thy only beloved Son a ranſom for it! *John* 3. *Rom.* 8.

O Heavenly Father, Thou that ſparedſt not thy only Son, but deliveredſt him up for us, wilt thou not with him alſo freely forgive us all things? and if all things, wilt thou not alſo give us the pardon of our ſins?

O my God, I firmly believe thou wilt; on that ranſom my Saviour hath paid for me, and on all thy gracious promiſes of pardon, which for his ſake thou haſt made to me, I wholly rely; here only is the ſure and ſtedfaſt anchor of my ſoul, to which my Faith and Hope ſhall for ever adhere.

All this Lord, do I plead, to implore thy forgiveneſs.

Behold, Lord, though my failings are many, yet to the utmoſt of my power I have confeſt, and bewailed, and forſaken my tranſgreſſions:

greſſions: Behold, Lord, I come at thy call, and I come weary & heavy laden with the burthen of my ſins, be it unto me according to Thy word. O Thou that art faithful and juſt, forgive me my ſins, and cleanſe me from all unrighteouſneſs. Lord, do Thou in no wiſe caſt me from thee, but heal my back-ſlidings, and love me freely, eaſe me of my burthen, that I may find reſt in Thee, and ſay unto my ſoul, Be of good chear, thy ſins are forgiven thee, *Mat.* 11. 29.

1 *Joh.* 1. 9. *Joh.* 6. 36. *Hoſ.* 14. 4.

O Heavenly Father, for thine own infinite mercies ſake, for thy truth and promiſe ſake, for all the Merits and Sufferings of the Son of Thy love, in whom thou art always well pleaſed, pardon all my ſins, and failings, and receive me into Thy favour. *Amen*, O Lord God, *Amen*, *Amen*.

A Petition for Grace in general.

O Lord God, I have ſworn, and I will perform it, that I will keep thy righteous judgments, *Pſal.* 119.

But alas! I am able of my ſelf to do nothing that is good, not ſo much as to think one good thought, and I no ſooner ſhall riſe from my knees, but I fear I ſhall be tempted to thoſe very ſins I have now ſo ſolemnly renounced, and thoſe temptations will certainly overcome me, unleſs Thou, Lord, doſt ſeaſonably interpoſe Thy grace to with-hold me.

But I can do all things through thee ſtrengthning me: Do Thou then, O bleſſed Saviour, perfect Thy ſtrength in my weakneſs, for in Thee only is my truſt. *Phil.* 3.

O my God, Thou haſt promiſed to give thy holy *Luk.* 11.13

holy Spirit to thoſe that ask it. Behold, Lord, I do humbly, I do earneſtly ask thy Holy Spirit now of Thee, O fulfil thy gracious promiſe to me, O vouchſafe me that holy Spirit I pray for, to purifie my corrupt nature, to ſtrengthen my weakneſs, to comfort me in troubles, to ſupport me in diſcouragements, to ſuccor me in temptations, and to aſſiſt me in all parts of my duty, that I may ever hereafter live in thy fear, and in conſtant, ſincere, and univerſal obedience to all thy righteous Laws.

Thou O ſearcher of hearts, knoweſt the ſin (or ſins) I am moſt inclined to, [*here name it or them*] and herein will lie my greateſt danger of back-ſliding; But, O my God, I beg a double portion of thy inviſible aid againſt it, (*or them.*) Hold Thou up my goings in thy paths, that my Foot-ſteps ſlip not; O work in me that victorious faith, by which I may overcome the

world, the Devil, and my own corrupt Nature, 1 *John* 5.

True it is, O Lord God, that there are many ſins which upon examination I find, through thy grace, I have not yet committed, and therefore not unto me, Lord, but to thy name be the glory; but alas! there is in my corrupt nature ſo great a proneneſs to evil, ſo great a curioſity to try what ſin is, that without thy reſtraining grace, every temptation when *I* ſhall have more age and liberty, and opportunity to enforce it, will be apt to draw me from my obedience, and to overthrow all my preſent reſolutions.

But my help ſtandeth in thee, O great Creator, who haſt made Heaven and Earth, and *I* commit my Soul to thy keeping, O Thou that art faithful as well as Almighty, keep that ſafe which is committed to thy truſt, watch over me, that *I* may not be beguiled by the deceitful-

1 *Pet.* 4. 19.

ceitfulneſs of ſin, or betrayed by my own treacherous heart, or ſurprized by my ghoſtly enemies; and give me grace to watch and to pray inceſſantly my ſelf, leſt *I* enter into temptation. Hear Lord from Heaven, and ſuccour me, for the alone Merits of Jeſus my Saviour. *Amen, Amen.*

Petition for particular Graces.

O That my ways, Lord, were made ſo direct, that *I* might keep thy Statutes, for then ſhall *I* not be confounded, when *I* have reſpect unto all thy Commandments! *Pſal.* 119.

Vouchſafe me thy Holy Spirit, therefore, O Lord God, to work in me whatever is well-pleaſing in thy ſight, that for the time to come, *I* may bring forth fruits meet for repentance!

O let it be thy good pleaſure to create

create in me a ſaving knowledge of thee, and of my duty, juſtifying Faith, true ſanctifying Grace, and a purifying Hope, an ardent Love, and a filial Fear of thee! a conſtant deſire of pleaſing thee, and a great tenderneſs of offending thee!

Lord create in me a penitent heart, a reſigned will, and mortified affections, an habitual mindfulneſs of thy preſence, and a ſteddy devotion in my Prayers, ſincere intentions, and zeal for thy Glory, perſeverance in all holy purpoſes, and conſtancy in all tryals and temptations.

Lord, create in me a reverential awe of thy Name, a delight in thy Service, a ſacred regard to this day and houſe of Prayer, and a great attention to thy Word; a daily care of my time, and diligence in my ſtudies.

Lord, make me chaſte and temperate, humble and adviſeable, and patient of reproof, and create in me a chearful and meek, a content-

ed

ed and conſiderate, a quiet and peaceful ſpirit.

Lord, bleſs me with health, and competency of living, with a good underſtanding, a retentive memory, and a ready apprehenſion, and with ſuch a meaſure of temporal good things, as thou ſeeſt fit for me, and give me grace to make a right uſe of all thoſe bleſſings I have already received.

Lord purifie my thoughts, bridle my tongue, guide all my actions, guard all my ſenſes, ſtop my ears, and turn away my eyes from ſin and vanity.

Lord, give me grace to be juſt in all my dealing, to do to all men as I would they ſhould do to me, to be ſubject to my Parents, and to all my Superiors, to the King as Supreme, and to all Civil Magiſtrates, to the Paſtors of thy Church, and to all my Governors in this place: O grant that I may render due honour and obedience to them all in their ſeveral ſtations. Lord,

Lord, make me willing to forgive injuries, and unwilling to offer any; make me grateful to my Benefactors, friendly to my equals, condescending to my inferiors, compassionate to the afflicted, charitable to the poor, according to my ability, a lover of good men, and kind to my enemies, and give me grace to keep always a conscience void of offence towards Thee, and towards men, and to continue in the Communion of Thy Church, without wavering.

O merciful God, keep thy servant from all wilful, deliberate or presumptuous sins, and let no wickedness have dominion over me.

From stubbornness and pride, idleness and sloth, intemperance and youthful lusts, inconstancy and lying, good Lord deliver me.

From irreligious principles, and false Teachers, unruly passions, and violent temptations, from contracting vitious habits, or taking pleasure in sin, from prophaneness

and

and ill company, envy and malice, detraction and uncharitableness, good Lord deliver me.

From the errors and vices of the Age, and all remanent affections to sin, from the sin, (or sins) my corrupt nature is most inclined to, [*Here name it, or them.*] from whatsoever is offensive to Thee, or destructive to my own Soul, good Lord deliver me.

Hear me, O Heavenly Father, and conform my whole life to the example of my Blessed Saviour, and that for his sake, in whose holy words I sum up all my wants, *Our Father which art in Heaven*, &c.

You have now, good *Phil.* by Gods help, gone over the hardest part of your preparation for the Holy Sacrament; the next thing you are to do, is to examine your self, whether you do sufficiently understand what the Sacrament is, then to ask your self with what intentions you do approach it, and to pray for Gods

Gods grace to diſpoſe you for worthy Receiving; and all theſe particulars, together with all that you are to know, and believe, concerning the Bleſſed Sacrament, are contained in theſe following Meditations, which I adviſe you to read over devoutly, at ſeveral times, till you are in ſome meaſure affected with them.

Meditations on the Holy Euchariſt.

On the outward Elements.

I Adore Thee, O Bleſſed Jeſus, my Lord, and my God, when I conſider what that Sacrament is, to which thou now inviteſt me, and of what parts it conſiſts; of an outward and viſible ſign, and of an inward and ſpiritual grace! For Thou, Lord, who knoweſt our infirmities, and how little able we are

are to conceive things heavenly and spiritual, in pity to our dark and feeble apprehensions, hast ordained outward and obvious, and visible signs, to represent to our minds thy Grace which is inward and invisible; thou hast ordained Bread and Wine, which is our corporal food, to picture out to our Faith the food of our souls.

On the inward part, or thing signified.

I know, O my God, that I must look through the outward Elements, and fix my Faith on that which they signifie, and which is the inward and invisible Grace, even Thy own blessed Body and Bloud which is verily and indeed taken and received of the faithful in the Lords Supper.

But tell me, O Thou whom my Soul loveth, how canst thou give us thy flesh to eat?

Lord, Thou hast told me that Thy words, they are Spirit, and they

they are Life, and are
Joh.6. therefore not carnally to be underſtood; Lord, I believe, help thou my unbelief!

I believe Thy Body and Bloud to be as really preſent in the Holy Sacrament as Thy Divine Power can make it, though the manner of thy myſterious preſence, I cannot comprehend.

Lord, I believe that the Bread that we break, and the Cup that we drink, are not bare ſigns
1 Cor.10. only but the real Communication of Thy Body, and thy Bloud, and pledges to aſſure me of it; and I verily believe, that if with due preparation I come to Thy Altar, as certainly as I receive the outward Signs, ſo certainly ſhall I receive the thing ſignified, even Thy moſt bleſſed Body and Bloud, to receive which ineſtimable Bleſſing, O merciful Lord, do Thou fit and prepare me. *Amen, Amen.*

Who

Who Inſtituted it?

I adore Thee, O Bleſſed Jeſus, my Lord, and my God, when I conſider that this Holy Sacrament was thy own Inſtitution; for it was Thou, Lord, who in the night Thou waſt betrayed, didſt take Bread, and after that the Cup, and didſt bleſs them, and give them to Thy Diſciples. O bleſſed Saviour, let thy Divinity thus ſtampt on it, ſtrike into my Soul an holy awe and reverence in approaching it; O create in me heavenly diſpoſitions to celebrate ſo heavenly an Inſtitution! *Amen, Amen.*

For what end?

I adore Thee, O bleſſed Jeſus, My Lord, and my God, when I conſider for what end Thou didſt inſtitute the Holy Sacrament, implied in thy own Command, Do this in remembrance of me.

But what need this Command, O gracious Lord, is it poſſible for me, ever to forget Thee my Saviour, who

who haſt done ſo great things for me?

Alas, alas! my own ſad experience tells me it is, wo is me, every temptation, every vanity is apt to make me forget Thee, though thy own dying words bid me remember Thee!

But, O bleſſed Lord, for thy infinite Mercies ſake pardon all my ſtupid forgetfulneſs and ingratitude hitherto, and do Thou now create in me ſuch a thankful and lively remembrance of Thy dying for me, that may excite me to give up my ſelf entirely to Thee, as Thou didſt give up Thy ſelf on the Croſs for me. *Amen, Amen.*

A Thanksgiving for Chriſts Sufferings.

O Thou my crucified Saviour, glory be to Thee, for cauſing Thy ſufferings to be regiſtred in the Goſpel; there I have read and remember the wonders and triumphs of Thy Almighty Love, for which I will

will always adore and praiſe Thee!

I remember, O gracious Lord, how Thou who thoughtſt it no robbery to be equal with God, waſt made in the faſhion of frail man, of the vileſt and moſt contemptible of men; for Thou tookeſt on Thee the form of a very Servant; *I* remember how many reproaches, and contradictions, and blaſphemies and perſecutions Thou didſt endure from a wicked and perverſe generation, and all this to ſave us ſinful men. *Phil.* 2.

O Lord Jeſus, was ever ſorrow like unto Thy ſorrow? Worthy art Thou, O Lamb that waſt ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing, Rev. 15. 12.

I remember, O gracious Lord, how Thou didſt endure a moſt bitter Agony, and didſt ſweat great drops of bloud, falling to the ground, how Thou who art God above

above all, bleſſed for ever,
Rom. 9. 5. waſt treacherouſly betrayed, and apprehended, and bound as a Malefactor; how Thou waſt ſet at nought by *Herod*, and his men of War, and forſaken of all Thy Diſciples, and denied by *Peter*, and all this to ſave us ſinful men!

O Lord Jeſus, was ever, &c.

I remember how Thou, O God of Truth, waſt accuſed by falſe witneſſes, how Thou whom all the Angels adore, waſt blind-folded and buffeted, and mockt, and ſpit upon, and ſtript naked, and ſcourged, and all this that we might be healed by Thy ſtripes, and to ſave us ſinful men!

O Lord Jeſus, was ever, &c.

I remember Lord, how Thou that art the great Judge of Heaven and Earth, waſt Thy ſelf dragged to the Judgment-Seat, and condemned, how Thou, O King of Heaven, waſt crowned with thorns,

and

and oppreſt with the weight of Thy own Croſs, and all this to ſave us ſinful men!

O Lord Jeſus, was ever, &c.

I remember, O bleſſed Saviour, how Thou who art the Lord of Glory, and the ſole Author of life, waſt put to a moſt ignominious death, how thy hands and thy feet were nailed to a Croſs, how thou waſt crucified between two thieves, and numbred with the Tranſgreſſors, how Thou hadſt a potion given Thee to imbitter thy very laſt gaſp, and all this to ſave us ſinful men!

O Lord Jeſus, was ever, &c.

I remember, O gracious Lord, how when Thou wert hanging on the very Croſs, Thou waſt ſcoffed at and reviled, how infinitely then Thou wert afflicted, and bruiſed for our tranſgreſſions, when the iniquities of us all were laid on thy ſhoulders, how Thou didſt then expreſs an *Iſ.* 53.

an-

anguiſh greater than all the tortures of Thy Crucifixion, when Thou didſt cry out, My God, my God, why haſt thou forſaken me? and how Thou didſt at the laſt give up the Ghoſt, and die thy ſelf, that we might live?

O Lord Jeſus, was ever, &c.

I unfeignedly believe, O gracious Lord, that Thou didſt ſuffer all this for ſinful men, and in particular for me, when we were all thy utter enemies, and had nothing in us, to move Thee to pity us, but our extreme miſery, nothing to move Thee to ſave us, but our great unworthineſs, and thy greater Mercy!

O the depth of the Riches of thy Love, Bleſſed Lord, how unutterable is thy Mercy, and thy Love paſt finding out!

O all ye Holy Angels, behold and wonder, wretched man hath ſinned againſt God, and God himſelf has ſuffered the Sinners puniſhment!

Was

Was there ever any ſorrow like that which my Lord and my God endured for me?

Was there any love like to that love my Lord and my God has ſhewed to me?

Help me then, O ye bleſſed hoſt of Heaven, to celebrate that unknown Sorrow, that wonderful Love, which you your ſelves ſo much admire, help me to praiſe my Crucified Saviour!

O my gracious Lord, my heart is now full of the ſenſe of Thy Love, and what have I to return to Thee, but Love again? 'Tis all I have to offer thee, accept it O merciful Lord, imperfect as it is, and do thou daily heighten my ſenſe of thy Love to me, that I may daily heighten my Love to thee!

O Thou infinite lover of Souls, with all my heart I love, I praiſe, I adore thy Love to me, but alas, I can never do it enough!

O do Thou at laſt, gracious

Lord, tranſlate me to thy Kingdom of Glory, that there I may love thee to the utmoſt capacity of a Creature, and praiſe thee to all eternity. *Amen*, Lord Jeſus. *Amen, Amen.*

What benefits we receive by it.

I adore thee, O Bleſſed Jeſu, my Lord, and my God, when I conſider the Benefits which through thy mercy we receive by the Holy Sacrament!

Glory be to thee, O Lord, who there makeſt thy own Body and Bloud to become our ſpiritual food, to ſtrenghthen and refreſh our Souls!

Glory be to Thee, O Lord, who by this Heavenly food doſt myſtically unite us to thy ſelf: for nothing becomes one with our bodies more, than the bodily food we eat, which turns into our very ſubſtance; and nothing makes us become One with Thee more, than when thou vouchſafeſt to become the very food of our ſouls!

Glory

Glory be to Thee, O Lord, who by this immortal food doſt nouriſh our ſouls to live the life of Grace here, and doſt raiſe us up to life everlaſting hereafter! Lord, do Thou evermore give me this bread! *Amen, Amen.* *Joh.6.52.*

Motives of Receiving.

O Bleſſed Saviour! what more powerful Motives can I have to perſwade me to Communicate, than thy Command, and the admirable effects of the holy Sacrament!

But alas! my corrupt nature is apt to ſuggeſt to me low and baſe inducements to this duty, ſuch as are, fear of my Superiors diſpleaſure, if I abſtain, or ſhame of not appearing as devout as my equals, or the meer cuſtom of the Place, or of the Seaſon!

But, Lord, I do from my heart renounce all theſe and the like carnal conſiderations, and I come to thy Altar to renew my Baptiſmal

Covenant with thee, of which thy Sacrament is a Seal.

I come to teſtifie my ſenſe of thy Love, O Heavenly Father, in ſo loving the World, as to give up thy only Son to die for me.

I come to teſtifie my Faith in Thee, and my love toward Thee, O bleſſed Saviour, and thankfully to commemorate thy wonderful love in dying for me.

I come, Lord, to teſtifie my ſtedfaſtneſs in the Communion of thy Church, and my Charity to all the world.

I come to thy Table, O Lord, out of the ſenſe I have, of the want of that ſpiritual food, to which thou there inviteſt me.

Alas, Alas! I am ſoon apt to grow weary of well-doing, a few prayers, every little duty is apt to tire me, every ſlight temptation is apt to overcome me, and I know there is no food can ſtrengthen my ſoul but thy Body, no cordial can

revive

revive my drooping obedience, but thy Bloud, and 'tis thy moſt bleſſed Body and Bloud I hunger and thirſt after, O gracious Lord, grant that I, and all that communicate with me, may feel its ſaving efficacy. O Feed, O Refreſh, O Nouriſh our ſouls with it, to life everlaſting, and that for thy own infinite mercy ſake, which moved thee to offer up thy Body and Bloud for us! *Amen, Amen.*

Prayer for Preparation.

Bleſſed Lord Jeſus! I even tremble when I conſider that he that eateth and drinketh unworthily is guilty of thy Body and Bloud, and eateth and drinketh damnation to his own ſoul, and this ſevere Sentence on unworthy Communicants, makes me afraid to come to thy Altar; *1 Cor. 11.*

But when I conſider that thy ſentence is as ſevere againſt thoſe, who being invited refuſe to come, for thou *Luke 16.*

haſt ſaid, they ſhall not taſte of thy Supper; and unleſs we eat thy fleſh, and drink thy bloud, we have no life in us, I am then afraid to keep away. *John 6.*

But bleſſed be thy mercy, O Lord, for in this ſtreight my Soul is in, Thou art my guide, Thou by giving me this opportunity of receiving, inviteſt me to thy Table, Thou calleſt me to ſeek thy face, and my heart replies, Thy face Lord will I ſeek!

If Thou, Lord, ſhouldſt be extreme to mark what is done amiſs, Alas, Alas! I am then unfit not only to Communicate, but to ſay even my daily prayers.

I know, Lord, that if I ſhould ſtay till I am worthy to come, I ſhould then never come; and therefore though I am unworthy of ſo unſpeakable a mercy, yet I come to beg thy Grace to make me worthy, or at leaſt ſuch as Thou wilt accept!

O

O Blessed Jesus, do thou so open my eye of Faith to discern thy Body and Bloud in the Holy Sacrament, do thou so dispose my soul, at this time to Communicate, that I may feel all the happy effects of thy own Divine Institution, that my soul may receive such lasting impressions of thy goodness, and be so ravisht with the love of thee, and with the incomparable delights of thy Service, and with such an early fore-taste of Heaven, that all the pleasures of sin, which in my growing years may tempt me, may appear to me tasteless and unwelcome.

O Heavenly Father, cloath me with the wedding-garment, even the Graces of my blessed Saviour, for then am I sure to be a welcome guest to thy Table, when I shall come thither in the likeness of thy only well-beloved Son, in whom thou art always well-pleased!

O Heavenly Father, fill me with

a lively faith, profound humility, filial obedience, inflamed affections, and universal Charity, O raise in my soul, all those Heavenly transports of Zeal and Devotion, of Love and Desire, of Joy and Delight, of Praise and Thanksgiving, which become the remembrance of a Crucified Saviour, which become one redeemed by the Bloud of God, and that for his sake only that Redeemed me, in whose holy words I sum up all the graces and blessings I stand in need of, *Our Father which art in heaven*, &c.

This Prayer *Phil.* is proper for you to add to your Morning Prayer, the day on which you are to Receive.

Directions in time of Receiving.

IN time of Receiving, good *Phil.* labour all you can to keep your heart affected with the Publick Prayers,

Prayers, and to fill up all the vacant minutes with holy Ejaculations, such as these which follow!

At going to the Altar.

In the multitude of thy Mercies, O Lord God, do I now approach thy Altar, O pardon my sins, and receive me graciously, *Amen, Amen.*

At the Offertory.

Blessed be Thou, O Lord God, for all things come of thee, and of thy own do I now give thee! 1 *Chron.* 29.

O let this Alms be an Odour of a sweet smell, a sacrifice acceptable, and well-pleasing to Thee! *Phil.* 4.

At Consecration.

O blessed Jesu, in the Bread broken, I call to mind thy Body torn with Whips and Thorns, and Nails; and in the Wine poured out, I call to mind thy precious Bloud, shed for my sins!

Glory be to Thee, O Lamb of God, that didst offer thy self a Sacrifice, to take away the sins of the

whole World, Lord have mercy on me, and take away mine alſo.

Whilſt others are Communicating.

O my God, whom have I in Heaven but Thee, and there is none on Earth I deſire, in compariſon of thee. *Pſal.* 73.

As the Hart panteth after the water brooks, ſo panteth my ſoul after thee, O God! *Pſal.* 42.

My ſoul is athirſt for thee, O God, my God!

Bleſſed Saviour I am thine, I am wholly thine, for thou haſt bought me with a price, with the ineſtimable price of thy own Bloud! 1 *Cor.* 6.

Lord ſuffer not the price of thy own Bloud to periſh, and I will always glorifie thee in my Body, and in my Spirit, which are thine.

If there be many Communicants, and thou haſt much vacant time, *Phil.* and doſt want devout matter to imploy thy thoughts, till all

all have Communicated, thou mayeſt then repeat the Thankſgiving for Chriſts ſufferings, *p.* 88. either in whole, or in part, as thou ſeeſt it needful.

When the Prieſt cometh toward you.

O Lord God, I now deſire to renew my Covenant with thee, and to ſeal it in this Sacrament!

Lord, put thy Laws into my mind, and write them in my heart, and for the Paſſion of thy Son, which I now commemorate, be merciful to my unrighteouſneſs, my ſins and my iniquities remember no more, and be thou my God, and I will be thy ſervant, *Amen, Amen.* *Heb.* 3. 10.

O my ſoul taſte now, and ſee, how gracious the Lord is! *Pſal.* 34.

After receiving the Bread.

Glory be to Thee, O Lord, who feedeſt me with the Bread of Life, *Heb.* 10. 10.

O

O Lord God, who didſt ſanctifie us by the offering of the Body of Jeſus once for all, ſanctifie me, even me, O Heavenly Father!

After Receiving the Cup.

Glory be to Thee, O Lord Jeſus, who permitteſt me to drink of the fountain of life freely!

My beloved is mine, and I am his!

Bleſſed Saviour, thou haſt loved us, and waſhed us from our ſins in thy own Bloud, and therefore to thee be Glory and Dominion, for ever and ever, *Amen*, *Amen*. *Rev.* 1.

Glory be to Thee, O Jeſus my Lord, and my God, for thus feeding my ſoul with thy moſt bleſſed Body and Bloud; O let thy Heavenly food transfuſe new life, & new vigor into my ſoul, and into the ſouls of all that Communicate with me, that our Faith may daily increaſe, that we may all grow more humble, and contrite for our ſins, that we may all love thee, and ſerve thee, and de-

delight in thee, and praiſe thee more fervently, more inceſſantly than ever we have done heretofore! *Amen, Amen.*

After the Congregation is diſmiſt, *Phil.* if you cannot get privacy in your own Chamber, I adviſe you at the firſt opportunity to go into the Chappel, and there to give God thanks for that great bleſſing, of which he has now made you a partaker.

A Thanksgiving after Receiving.

O how plentiful is thy goodneſs, my Lord, and my God, which thou haſt laid up for thoſe that fear thee, which thou haſt laid up for thoſe that put their truſt in thy mercy! *Pſal.* 31.

Was it not love infinite enough, deareſt Lord, to give thy ſelf for me on the Croſs? Was not that Sacrifice of thy ſelf ſufficient to expiate the ſins of the whole world? What Lord couldſt thou then do more for me?

All

All the mighty hoſt of Heaven ſtood amazed to ſee the Bloud of God ſhed, to ſee their King of Glory, to whom from everlaſting they had ſung their Hallelujahs, nailed to a Croſs; and all this to ſave ſinners! *Acts* 20.

Sure, Lord, none of all thoſe bleſſed Spirits, with all the glorious illuminations they had, could ever have imagined, how thou couldſt give thy ſelf more to us than thou haſt done.

And yet for all this, Thou haſt wrought new miracles of love for us, and as if it had not been love enough to have given thy ſelf for us on the Croſs, thou haſt found out a way to give thy ſelf to us in the Holy Sacrament, to unite thy ſelf to us with the moſt intimate union that 'tis poſſible to conceive, to become the very food, the life, the ſtrength, the ſupport of my ſoul, to become one with me, to become the very ſoul of my ſoul!

O

O Lord God, this is ſo unconceivable a bleſſing, this is ſo Divine an Union, that the very Angels, who ſo much deſire to look into the great myſtery of our Redemption, who learn thy manifold Wiſdom from thy Church, and frequent the places of thy Publick Worſhip, do crowd about our Altars, and with awful admiration, contemplate the Holy Sacrament!

1 Pet. 1. 12. Eph. 3. 10. 1 Cor. 10.

What thanks then, gracious Lord, can I return to thee for thoſe wonders of love thou haſt ſhewed to me wretched ſinner, which the very Angels, who never ſinned, ſo much admire!

O deareſt Lord, raiſe thou my devotion to the higheſt pitch it can poſſibly reach, to praiſe thee; enlarge my Soul to its utmoſt extent to love thee!

How can I ever more offend ſuch riches of mercy, as are in Thee,

O

O crucified Saviour! and yet whilſt I carry this body of ſin about me, I fear I ſhall; but Lord, I do from my heart renounce and abhor all things that diſpleaſe Thee, I reſolve to the utmoſt of my power to reſiſt all temptations, and to become as totally thine, as my frail Nature will permit me.

O Gracious Lord, who haſt ſo infinitely loved us, and given us everlaſting Conſolation, and good Hope through Grace, comfort my heart, and for ever eſtabliſh it, in every good Word and Work!

Bleſſing, and Honour, and Glory, and Power, be unto him that ſitteth on the Throne, and unto the Lamb for ever!

Rejoyce in the Lord Jeſus, O my Soul, for of Him cometh my ſalvation.

I will love thee, O Lord my King, and I will praiſe Thy name for ever and ever!

Glory be to Thee, O Lord God,

for

for giving me this bleſſed opportunity of coming to thy Altar! O grant I may never more pollute my ſoul, which thou haſt now made thy Temple to reſide in, who art the God of Purity!

Praiſe the Lord, O my ſoul, while I live will I praiſe the Lord, as long as I have any being, I will ſing praiſes unto Thee, O Bleſſed Saviour, my King and my God.

O gracions Lord, pardon all my failings, accept all my prayers and praiſes, and ſupply all my wants which I ſum up in thy own bleſſed words, *Our Father*, &c.

Remember, good *Phil.* that when you have received the Holy Sacrament, your greateſt work is then but beginning, which is, to obſerve all the promiſes you have made to God, of future Obedience, and therefore 'tis good for you to read over now and then, and to renew your reſolutions, and to examine

your

your ſelf how you have kept them, that you may preſerve in your ſoul a ſerious ſenſe of your duty, and a conſcientious care to perform it.

A Form of General Thanksgiving.

WOrthy art Thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power, for thou haſt created all things, and for thy pleaſure they are, and were created! *Rev.* 4. 8.

Thou haſt made Heaven, the Heaven of Heavens with all their Hoſt, the Earth and all things that are therein, Thou preſerveſt them all, and the Hoſt of Heaven praiſeth thee! *Neh.* 9. 6.

Glory be to Thee, O Lord God Almighty, for creating man after thine own image, and making ſo great variety of Creatures, to miniſter to his uſe!

Glory

Glory be to Thee, who giveſt us life and breath, and all things, who giveſt us fruitful ſeaſons, and filleſt our hearts with food and gladneſs! *Acts* 14.

Glory be to Thee, O Lord God, for all thy many bleſſings and deliverances, for all thy forbearance and long-ſuffering to this ſinful Nation; Glory be to Thee, O Lord, who haſt made me alſo ſhare in thoſe publick mercies, and for that light of the Goſpel thou vouchſafeſt us, of which the greateſt part of the world is totally ignorant.

Glory be to Thee, O heavenly Father, for my being, and preſervation, ſtrength and health, underſtanding and memory, friends and benefactors, and for all my abilities of mind and of body.

Glory be to thee, O heavenly Father, for my competent livelihood, for my education in this Colledge, for all my known or unobſerved

obſerved deliverances, and for the guard thy holy Angels keep over me!

But above all, Glory be to thee for giving thy only Son to dye for my ſins, and for all the ſpiritual bleſſings he has purchaſt for me, for my Baptiſm, and all the opportunities thou giveſt me of ſerving thee, or of receiving the Holy Euchariſt; for whatever ſin I have eſcap'd, for whatever good I have done, or thought, for all my helps of Grace, and hopes of Heaven, Glory be to thee!

Praiſe the Lord, O my Soul, and all that is within me, praiſe his Holy Name.

Glory be to thee, O Lord Jeſus, for thy inexpreſſible love to loſt man: Glory be to thee, O Lord, for condeſcending to take our frail nature on thee: Glory be to thee, for all thy Heavenly Doctrine to inſtruct us, thy great Miracles to convince us, and thy unblamable example to guide us! Glory

Glory be to thee, O bleſſed Jeſus, for thy Agony and bloudy Sweat, for all the torments and anguiſh of thy bitter Paſſion!

Glory be to thee, O bleſſed Jeſus, for thy Glorious Reſurrection, and Aſcenſion into Heaven, and Interceſſion for us at the right hand of thy Father!

O Gracious Lord, thou that haſt done ſo much for me, how can I ever ſufficiently praiſe and love thee!

Praiſe the Lord Jeſus, O my Soul, and all that is within me, praiſe his Holy Name!

Glory be to thee, O bleſſed Spirit, Glory be to thee, for all the miraculous Gifts and Graces thou didſt beſtow on the Apoſtles, to fit them to convert the world, and for inſpiring the Sacred Pen-men of Holy Scripture!

Glory be to thee for inſtilling holy thoughts into my ſoul, for all the ghoſtly ſtrength, and ſupport, and com-

comfort, and illumination we receive from thee; for all thy preventing, and reſtraining, and ſanctifying Grace, glory be to thee!

Bleſſed Spirit! let me never more by my ſins grieve thee who art the Author of life, and Joy to me!

Praiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name.

Here Phil. *If you recite this Thanksgiving, on any great Feſtival or Saints day, you may add,*

Particularly, O Lord, I am bound to praiſe thee, for the great bleſſing we this day Commemorate, [*Here mention it, for inſtance, the Nativity of our bleſſed Saviour, or the like.*]

Or for the Saint, whoſe memory we this day celebrate [*Here you may name him*] and add,

Praiſe the Lord therefore, O my Soul, and all that is within me, praiſe his holy Name.

Bleſſing, and Honour, and Thankſ-

Thankſgiving, and Praiſe, more than I can utter, more than I can conceive, be unto thee, O moſt adorable Trinity, Father, Son and Holy Ghoſt, by all Angels, all Men, all Creatures, for ever and ever. *Amen, Amen.*

A Form of General Interceſſion.

HOly, Holy, Holy, Lord God Almighty, I miſerable ſinner, humbly acknowledge that I am altogether unworthy to pray for my ſelf, but ſince thou haſt commanded us to make Prayers and Interceſſions for all men, in obedience to thy Command, and in confidence of thy unlimited Goodneſs, I commend to thy Mercy and Divine Providence, the wants and neceſſities of all mankind. 1 *Tim.* 2.

*L*ord, let it be thy good pleaſure to reſtore to thy Church Catholick, primi-

primitive peace and purity, and to preſerve it againſt the gates of Hell.

Particularly, O *Lord* God, I implore thy mercy for this ſinful Nation, for the iniquity of the land is exceeding great.

Alas, alas! we are unthankful for thy Bleſſings, incorrigible under thy Judgments, and unprofitable under all the means of Grace, and what can we expect from thee, but to drink deep of the Cup of thy Wrath?

And wretch that I am, my ſins have increaſed the heap of the publick impieties, and made their cry the louder to Heaven for vengeance!

But, O *Lord* God, in the midſt of Judgments remember mercy, Turn thou us, *Lord*, and ſo ſhall we be turned, O be favourable to thy people, and give us all Grace to turn to Thee, in Faſting, Weeping, and Mourning, to put a period

to

to our provocations, and do Thou put a period to our punishments.

O Lord God, out of the multitude of Thy mercies, give us grace to fear Thee, and to keep Thy Commandments always, that it may be well with us, and Thou mayest rejoyce over us to do us good, *Amen*, *Amen*.

O let it be Thy good pleasure to bless us all, from the highest to the lowest, in our several stations.

To defend the Church of *England* from all the assaults of Schism, or Heresie, or Sacriledge, and to bless all Bishops, Priests, and Deacons with Apostolical graces, exemplary lives, and sound doctrine!

O let it be Thy good pleasure, to save and defend our Soveraign Lord King *Charles*, from all his Enemies, grant him a long and happy reign over us, and endue him with all those gifts and graces, which may make him a terror to evil works, and a great promoter of thy Glory.

Bleſs him and all his Royal Relations with a great meaſure of all temporal good things, and with eternal Glory in the world to come.

Lord, let it be thy good pleaſure to grant,

To the Privy Council, Wiſdom from above.

To all Magiſtrates, Integrity and Zeal for Religion.

To the Gentry and Commonalty, pious and juſt, peaceable and loyal hearts.

To our Armies and Navy, Protection and Victory.

To the whole Nation, healthful and fruitful, and peaceful times.

Lord, let it be thy good pleaſure to grant,

To all Jews, Turks, Infidels, Atheiſts, & Hereticks, Converſion.

To all Malefactors, and wicked men, timely repentance.

To all holy perſons, increaſe of grace and perſeverance.

To all that I have tempted any way

way to sin, or with whom I have been a Companion in evil, Contrition and pardon.

Lord, let it be Thy good pleasure, to bless all those I have any way wronged, and to forgive those that have wronged me, to comfort the disconsolate, to give health to the sick, ease to those that are in pain, patience to the afflicted, food to the hungry, cloaths to the naked, liberty to the Captive, and a safe delivery to women with Child.

Lord, be thou a guide to the Traveller, safety to those that are at Sea, a refuge to the Oppressed, be thou a Father to the Fatherless, take care of Widows, pity & relieve all poor Prisoners of Debt, and have mercy on all Ideots and mad persons.

Lord, let it be thy good pleasure to bless my Parents, my Brothers and Sisters, and all my Relations, all my Friends, all my Governours in this Colledge, all my Fellow Scholars, all who have commended

themſelves to myPrayers,[particularly--*Here you mayname them if you ſee occaſion*,]Lord,thou beſt knoweſt all our conditions,all our deſires, all our wants,O do Thou therefore ſute thyGraces and Bleſſings,to our ſeveral neceſſities of Body or Soul!

Hear, O merciful Father, my Supplications, and that for the ſake of Thy Son Jeſus, who died for us all, in whoſe holy words I ſum up my own,and the wants of all I pray for, *Our Father which*, &c.

If you are a Child of the Colledge, good *Phil.* I adviſe you now and then to ſay that uſual Collect, wherein you give thanks for the Founder, and pray for the Colledge, both which you have great reaſon to do, in private, as well as in publick, when you conſider that God has made the Founder an inſtrument of doing you much good, in advantaging your education,and the bleſſings you pray for on the Colledge,you have your ſelf a part in.

A Thanksgiving for the Founder.

I Give Thee humble and hearty thanks, O moſt merciful Father, for our Founder, *William* of *Wickham*, and all other our Benefactors, by whoſe benefits we are in this Colledge brought up to godlineſs and good learning, and I beſeech Thee to give us grace, ſo to uſe theſe Thy bleſſings, to the glory of Thy Name, that we may become profitable members in the Church and Commonwealth, and may be at laſt partakers of the immortal Glory of the Reſurrection, Through Jeſus Chriſt our Lord, *Amen*, *Amen*.

Directions to uſe the foregoing Prayers.

HAve a great care, good *Phil.* that you make not any of the Rules here given you, a pretence to

neglect the Orders and duties of the place you live in, or of the School, for that were idleneſs rather than devotion.

When you fix on a day to examine your Soul, or to confeſs your ſins in, believe me *Phil.* nothing will more enforce your Prayers and Repentance, than if they are accompanied with Faſting and Alms, as you may ſee in the example of *Cornelius*, whoſe Prayers, and Faſting, and Alms all joyned together, were ſo acceptable to God, as made him ſend firſt an Angel from Heaven, and after the Angel, an Apoſtle, and after the Apoſtle, the Holy Ghoſt, to confirm, and enlighten him.

Acts 10.

But take notice *Phil.* that all the Faſting I adviſe you to, is only on ſome Faſting day, on ſome one *Friday*, or *Saturday*, when your Commons are leſs than on other days, to content your ſelf with your bare allowance, and withal to lay aſide

ſome

some small matter according to your stock, for the Poor.

But beware you do not your duty only to be seen, and approved of by others, for this were hypocrisie; and take heed your performances do not puff you up with a vain conceit of your holiness, and that you are better than your fellows, for this were abominable pride; and alas! when you have done the best you can, you fall infinitely short of your duty, and 'tis Gods mere mercy, not any the least worth in you, makes your service any way acceptable to him.

When you have once throughly examined your self, good *Phil.* and made a particular confession of the sins of your whole life, and begged pardon, there is not the same absolute necessity of such laborious examination, at your next communicating, especially if you examine your self carefully every night, and daily repent of the evil of the day

paſt, and are not conſcious to your ſelf of any great, or notorious ſins, ſince your laſt confeſſion, for if you are not, the examination and Confeſſion only of what paſt ſince your laſt Communicating, together with a general Confeſſion of your former ſins, and a ſolemn renewing of your former acts of repentance, may ſerve the turn.

But if your Conſcience accuſes you of any culpable neglect in your laſt Examination, or of any great relapſes, or of any wilful violations of your laſt Vows and Reſolutions, in thoſe, and the like caſes, 'tis the ſureſt way to begin all your repentance again.

Remember *Phil.* that though 'tis God that works in you to will and to do of his good pleaſure, yet God alſo commands you to work out your own ſalvation your ſelf, and therefore you are to labor for thoſe bleſſings, and to practiſe thoſe graces you pray for, ſo that you are

to

to read your duty in your prayers.

If you find any particular sin you are guilty of, or any particular grace which you want, or any particular blessing which you are to give thanks for, which is not here mentioned, 'tis easie for you to add it to your Prayers as occasion requires; in like manner if you meet with any passage, in any prayer, which does not either so directly, or so fully express the sense of your Soul, as you could wish, leave it out.

If opportunity, leisure, and devotion all together, do at any time, when you go home, or at times of liberty incline you to make some present addition to your daily prayers, or like *Daniel* and holy *David*, not only at Morning and at Evening, but at Noon-day to pray to God, thou mayest then use the Prayer for particular graces, *p.* 79. or those acts of Resolution and Oblation, *p.* 69. 71. 91 on

Dan. 6. 10. *Psa.* 55. 18.

on Sundays and Holy days the Form of general Thankſgiving, or on Faſting-days, the form of general Intercеſſion, as may beſt ſute with the ſeaſon, and with your own affections.

Directions concerning Infirmities.

IF after all the care and pains you can take, and your petitions alſo for God's Grace, you find in the performance of any duty in your daily Prayers, Examination, Receiving the Holy Euchariſt, or the like, great Coldneſs, and Wandrings, and indiſpoſedneſs and wearineſs of Spirit, and that your heart is little affected with it, and that you fall very much ſhort of the Rules here laid down, and therefore are ready to conclude, that all you have done is in vain, and diſpleaſing to God;

Be not diſheartned at this, *Phil.* 'tis

'tis a good sign to be so much grieved for your failings in your duty, 'tis an argument of a filial tenderness, and desire to serve God better, that your spirit is willing though your flesh is weak, and if you still continue your endeavours and prayers, patiently relying on Gods infinite goodness, and on his gracious promises of hearing you, he will assuredly hear you in his good time.

Know, good *Phil.* that this is the case of thousands, as well as of your self, the very best of Christians sigh under the perverseness and impotence of their corrupt nature, and even the Just man falls seven times a day, through sins of Ignorance, or infirmity, or sudden surreption, or inadvertency, or the like; though it is true, he riseth again by an habitual repentance, and therefore be not discouraged, but daily beg pardon for your daily failings.

To eaſe you in ſuch indiſpoſitions, or when you are alſo ſtraitned in time, or diverted by any unavoidable avocations, I adviſe you to ſhorten your Prayers, and for the longer Morning and Evening Prayer, ſay the ſhorter; and as for the other parts of Devotion, throughout this whole Manual, they are cut into ſo many breaks and diviſions, on purpoſe, that you may lengthen or ſhorten your Prayers, as may beſt comply with your occaſions and infirmities; only let me warn you ſeriouſly, that under colour of indulging your infirmities, you do not indulge your ſloth.

Be not then afflicted, good *Phil.* if you cannot come up exactly to the Rules here given you. Believe me, it was never imagin'd you would; it was only hoped that you would endeavour it: and know that it is a great error of many devout ſouls, to think all they do ſignifies nothing, becauſe they fall ſhort of the Rules laid

laid down in their Books of Devotion; little consi- 2 *Cor.* dering that 'tis sincerity 8.12. God requires of us, and not perfection; for if there be a willing mind in us, it is accepted according to that which a man hath, and not according to that a man hath not; so that your Infirmities ought to humble, but not discourage you.

For instance, Suppose you should not be able, after all your endeavours, and prayers, to shed any, or but few tears for your sins, be not too much cast down at it; for to be troubled for want of tears, is one sign of godly sorrow; and 'tis certain, though tears are very desirable, yet they are not always signs of true repentance, for Hypocrites may shed them, and there may be true godly sorrow without them, and perhaps God will at last give them to you, when his Wisdom sees your heart in a fit temper for them.

Whensoever then you are troubled

bled with an afflicting ſenſe of your infirmities, and for your many failings, I adviſe you to ſay this Prayer following, and to reſt ſatisfied that He that died for you, will both hear, and accept, and ſuccour you.

A Prayer againſt Failings.

O Thou compaſſionate Saviour of ſinful man, look down from Heaven, and have mercy upon me wretched ſinner; O ſave me, O help me, for without Thee I can do nothing as I ought!

Miſerable man that I am, my very Prayers and Repentance are accompanied with ſo many failings, that I am ſometimes afraid that Thou Lord wilt not hear ſuch Prayers, nor regard ſuch Repentance!

But, O Bleſſed Saviour, my Lord, and my God, 'tis Thy promiſe, not to diſcourage the leaſt meaſure of grace. Thou wilt not quench the ſmoak-

ſmoaking Flax, or break the bruiſed Reed, *Matt.* 12. 20.

'Tis Thy practice, Lord, to comply with the weakneſs of Thy ſervants. Thou art the good Shepherd who carryeſt the tender Lambs in Thy very boſom, and gently leadeſt thoſe that be with young! *Iſ.* 40. 11

Nay, Lord, 'tis Thy very nature ſo to do, for Thou thy ſelf haſt feſt humane infirmities, and canſt not but commiſerate thoſe that ſigh under them! *Heb.* 2. 20. 4. 15.

Why art thou then ſo heavy, O my ſoul, and why art thou ſo diſquieted within me! O put thy truſt in thy Saviour, who is the help of my countenance and my God. *Pſ.* 42

O gracious Lord, do Thou pity me, and accept my weak and imperfect performances, and ſupply by Thy boundleſs mercy, all the defects in my duty; and if it be Thy pleaſure I ſhould ſerve Thee better, O Lord God, increaſe Thy ſuccors of Grace, and I ſhall then increaſe my obedience!

O

O Thou lover of Souls, for the ſake of that infinite Compaſſion of Thine, which moved Thee to die for me, hear me, and help me. *Amen*, Lord Jeſus, *Amen*, *Amen*.

Directions in time of Sickneſs.

FAr be it from you, good *Phil.* to counterfeit your ſelf ſick at any time, to avoid the School, or the like, leſt God ſend you ſickneſs indeed, to puniſh your idleneſs and diſſimulation.

But if it pleaſe God to viſit you with a real diſeaſe, let it be your firſt care to make your peace with Heaven, for God by taking you off from your uſual ſtudies, does give you a call to Repentance, and the examination of your ſelf in the beginning of your ſickneſs, is as ſeaſonable and neceſſary, as before your Communicating; beſides, if your ſickneſs prove dangerous, you will

will then, I doubt not, desire to Communicate, so that to fit you both for the holy Sacrament, and for Heaven, examination and repentance ought to be first in your thoughts.

Beware, *Phil.* of deferring this duty, because you are young, and think you may have time enough to repent hereafter; for you see, that persons younger than your self die, and you are not sure to out-live this distemper; and if you should put it off till your sickness grows more on you, it may perhaps take away your senses; or if it does not, be sure it will much more indispose you to Prayer and Recollection.

In the beginning then of your sickness, begin your repentance, and say over this following Prayer, and do not only say, but practise it.

A Prayer in the beginning of Sickness.

O Heavenly Father, who in Thy Wisdom knowest what is best for me, glory be to thee! Lord,

Lord, if it ſeem good in Thy ſight divert this diſtemper from me, which I now feel ſeizing on me, that I may employ my health to thy Glory, and Praiſe thy Name!

But if Thou art pleaſed it ſhould grow on me, I willingly ſubmit to Thy afflicting hand, for Thou art wont to chaſtiſe thoſe whom Thou doſt love, and I am ſure, Thou wilt lay no more on me than Thou wilt enable me to bear, 1 *Cor.* 10.

I know, O my God, Thou ſendeſt this ſickneſs on me for my good, even to humble and reform me, O grant it may work that ſaving effect in me!

Lord, create in me a true penitent ſorrow for all my ſins paſt, a ſtedfaſt Faith in Thee, and ſincere reſolutions of amendment for the time to come!

Deliver me from all frowardneſs and impatience, and give me an entire reſignation to Thy Divine Will; O ſuffer not the diſeaſe to take

take away my ſenſes, and do Thou continually ſupply my thoughts, with holy Ejaculations; Lord bleſs all means that are uſed for my recovery, and reſtore me to my health, in Thy good time; but if otherwiſe Thou haſt appointed for me, Thy bleſſed will be done. O wean my affections from all things below, and fill me with ardent deſires after Heaven; Lord fit me for thy ſelf, and then call me to thoſe joys unſpeakable, and full of Glory, when thou pleaſeſt, and that for the ſake of Thy only Son Jeſus, my Saviour, in whoſe holy words I ſum up all my wants, *Our Father*, &c.

Ejaculations in time of Sickneſs.

FAther, if it be poſſible, remove this Cup from me, nevertheleſs not my will, but Thine be done! *Mat.* 26.

Trouble and heavineſs have taken hold on me, but my ſure Truſt is in Thee,

Thee, O Lord!

Forſake me not, O my God, when my ſtrength faileth me, haſte Thee to help me, O Lord God of my ſalvation! *Pſal.* 38.

Lord teach me ſo to number my days, that I may apply my heart to wiſdom! *Pſal.* 90.

Deal Thou with me, O Lord, according to Thy Name, for ſweet is Thy mercy!

Lord, what is my hope! truly my hope is even in Thee!

O my ſoul, tarry thou the Lords leiſure, be ſtrong and he ſhall comfort thy heart, and put thou thy truſt in the Lord! *Pſal.* 27.

Into thy hands I commend my ſpirit, for Thou haſt redeemed me, O Lord, Thou God of Truth!

In my Fathers houſe are many manſions, and Thou Lord Jeſus, art gone before to prepare a place for us, that where Thou art, we may be alſo! *John* 14. 2.

Lord me merciful to me, miſerable ſinner!

O

O Lord God, we muſt all at the laſt day appear before Thy Judgment-Seat, O cleanſe me from my ſins, that I may be found blameleſs at the coming of the Lord Jeſus!

As the day goeth away, and the ſhadows of the evening are ſtretched out, ſo paſſeth away my life even like a vapour, that appeareth for a little time, and vaniſheth away! *Fer.* 6. *Jam.* 4.

Eye hath not ſeen, nor ear heard, nor the heart of man conceived the good things which God has laid up for thoſe that love him: Lord, do thou therefore enflame my ſoul with thy love! 1 *Cor.* 2.

I know, Lord, that Thy Judgments are right, and thou of very faithfulneſs haſt cauſed me to be troubled. *Pſal.* 119.

O Heavenly Father, my hope is wholly in thy mercy, and in the Merits and Sufferings of my Saviour, O for his ſake forgive and ſave me!

To

To theſe and the like Ejaculations, *Phil.* which thou mayeſt gather thy ſelf, thou mayeſt now and then, either read a Pſalm your ſelf, or have one read to you, as particularly, the 23. or 25. or 27. or 51. or any other that does beſt ſuit with thy condition.

I need give you no further directions, for the time of ſickneſs, becauſe I preſume, *Phil.* that when you feel your ſickneſs prevailing on you, you will then ſend for a ſpiritual guide, who will give you more particular advice, and miniſter to all the neceſſities of your ſoul, and therefore I ſhall only add this form of Thankſgiving.

A Thanksgiving for Recovery.

GLory be to Thee, O Heavenly Father, for the ſickneſs thou haſt in mercy ſent me!

Lord, the ſtripes Thou didſt lay on

on me, were the ſtripes of Love, Glory be Thee!

Before I was troubled, I went wrong, but now will I keep thy Word. *Pſal.* 119.

It is good for me that I have been in trouble, that I might learn Thy ſtatutes!

Glory be to Thee, O Lord, Glory be to Thee, for delivering me from the terrors of death, and reſtoring me to my health again, Glory be to Thee!

I called upon the Lord in my trouble, and the Lord heard me at large! *Pſal.* 118.

I ſhall not die but live, and declare the works of the Lord!

Praiſe the Lord therefore, O my ſoul, as long as I have my life, which at firſt God gave me, and which he has now reſtored me, I will ſing praiſes unto my God!

O Lord God, who haſt in thy tender mercy prolonged my days in this world, give me grace to ſpend

that

that life Thou haſt now lengthned in Thy ſervice. O give me grace to perform all my reſolutions of new obedience, and ſo to live in the filial fear of Thee, all the remainder of my time, that I may at laſt die at peace with my ſelf, at peace with the whole world, and at peace with Thee; and that for the ſake of thy well-beloved Son, and my Saviour, in whoſe holy words I ſum up all my wants, *Our Father*, &c.

To this you may add, if you think fit, the 103. Pſalm.

To conclude, good *Phil.* if you have reapt any good from theſe Prayers and Inſtructions, be ſure to give God hearty thanks for it, and let this encourage you to make the more frequent uſe of them, and God of his infinite mercy bleſs them every day more and more to your growth in grace, and to his own glory. *Amen.*

F I N I S.